

# The American Friend

Old Series  
Vol. XLIV No. 24

NOVEMBER 25, 1937

New Series  
Vol. XXV No. 24



## Our Pre-Holiday Book Review Number

---

### Why So Inarticulate?

O. Herschel Folger

---

### For Friendly Bookshelves

New Quaker Books of Note

---

### Worship in the Home

R. Furnas Trueblood

---

### Unity the Keynote at Baltimore

Edward F. Raiford



# OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

## FROM THE RELIEF FRONT IN SPAIN

Increasing food shortage in Catalonia reported by Alfred Jacob indicates the pressure for relief in Spain that will increase through the winter months. On behalf of English Quaker relief workers he writes:

"Here in Barcelona we are becoming very anxious about the prospects for the winter. There has been a tremendous influx of refugees from the north of Spain, and at the same time the sinking of so many food-ships has made supplies very short. I hardly know what the poorer people are living on. We feel it is of the utmost importance to maintain our canteen work and extend it if humanly possible, even though help is so desperately needed in other parts. We are still working on behalf of the children's colonies, which seem now to offer the only way of getting children out of Madrid; there are already a number supported in Catalonia by various foreign groups. Our big problem now is to send in enough food to keep them all going."

On the other side of the war, in Asturias, Earl Smith and Dan West report "unlimited need for child feeding and relief." After visiting war-ruined villages to distribute clothing, Earl Smith writes:

"Perhaps a word would now be in order about our general feeling regarding the whole enterprise. I wish the people of North and South America would make an overwhelming offering of good will to the people of Spain. The first reason is the very need. Of course there is need; any war-torn country inevitably has among its victims thousands of innocent children. The fact that there is not more need is a tribute both to the Spanish authorities and to the fact that the Spanish people themselves care. But more is needed, for children, especially: blankets, warm clothing, protective food, children's medical supplies. And we of North and South America also need: we need this attitude and experience of generous brotherliness, which partakes neither of partisanship nor of selfish aloofness. A great wave of loving-kindness on America's part will not win or lose the war for one side nor the other, but it may save some child from pneumonia and will surely mitigate the winter sufferings of a war-afflicted, good people."

"Within six weeks what will be needed? Everything we can get, espe-

cially warm clothes. With our own eyes we saw barefooted children and others poorly shod scratching sores on legs, arms, faces. In some villages at an elevation of about a mile homes have been blown up, destroying bedding, clothing and furniture, and sometimes even domestic animals, as well as buildings. In one village every family needs help, even the mayor's name being on the list of families in dire need.

"We are definitely planning now to help with clothing and blankets in two towns in the province of Asturias and two in that of Burgos. Also we hope especially to serve in badly afflicted towns and villages possibly out of reach of other social agencies."

## TRAGEDY OF STATELESS PEOPLE

The tragic situation of people rendered Stateless by the Peace Treaties affecting the former Austro-Hungarian monarchy, has won the sympathy of Mr. Odd Nansen, the son of Fridtjof Nansen. Preliminary investigation is being made with the hope of establishing a centre in Vienna for their relief. "We feel," writes the Centre, "that the primary need is an arrangement providing for the obtaining of citizenship in the countries in which they are living, so that they will be entitled to work or to receive the normal charitable help of the country, and will be protected against deportation to some other country which can penalize them for crossing the boundary without a passport and compel them again to smuggle themselves into some other country which will treat them in the same way. As stateless people frequently come to us because they do not know where else to go, we should especially welcome the organization of welfare work for them, and hope that perhaps something may grow out of Mr. Nansen's concern."

## THE HORSNAILS LEAVE VIENNA

Uppermost in the minds of Vienna Friends during the past few weeks has been the departure of Headley and Elizabeth Horsnail from the Vienna Centre. They both came to the "Mission" within a few weeks of each other in 1922, Elizabeth Snoop having been sent by the American Friends Service Committee to help in the relief and reconstruction work, and Headley Horsnail by the Friends Service Council to organize the development of the "message" side of

the work, and the transition from material relief to a broader international service. After their marriage in August, 1925, they spent nearly two years at the Berlin Center, and then returned to Vienna for ten years of active service. As host and hostess of the hostel they have made very many friends from all over the world, and in their life and work in Vienna they have won the respect and affection of a wide circle of Austrian and Anglo-Saxon friends.

Louisa M. Jacob will take over the care of the hostel, and the faithful helpers, the Schillingers, will go to live at Singerstrasse 16 over the winter. "Friends will remember," writes Vienna, "that we shall continue to welcome them on visits to or through Vienna, and shall do our best to make them feel at home here and to help them to make the most of their stay in Austria."

## FOR IMMEDIATE CONSIDERATION

There are in Germany many Friends and friends of Friends who look to the United States as a refuge from their sufferings in a totalitarian State. They are spiritually crushed. Their opportunities to earn a living are closed. The future of their children is dark. Yet, even with funds to support themselves in a new country, they cannot leave without affidavits signed by American citizens.

The American Friends Service Committee presents for the earnest consideration of Friends these two cases as typical of many others. Will some Friend sign the necessary affidavits that will permit their admission to the United States? Please write to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

A member of the German Yearly Meeting, whose husband died in a concentration camp, seeks to bring her children to this country. She has means to support herself for at least five years. This Friend has visited the United States, and has made many acquaintances here. Two of her children are living outside of Germany. There is need in this case, of two affidavits.

A distinguished woman doctor, acquainted with Friends, has been deprived of her public health work because of Jewish origin. She has an international reputation and sufficient funds for her support for at least three years. Her present position is intolerable in Germany. An affidavit is needed urgently.

The wholly surrendered life is, in the hands of the Master-musician, the instrument from which He draws the sweetest music.



# THE AMERICAN FRIEND

WALTER C. WOODWARD  
Editor

Authorized by The Five Years Meeting of Friends in America  
Published Fortnightly at 101 So. Eighth St., Richmond, Indiana  
Subscription Price—\$1.50 per Year

Old Series  
Vol. XLIV No. 24

NOVEMBER 25, 1937

New Series  
Vol. XXV No. 24

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

## EDITORIAL

### On This Day We Call Thanksgiving

WHAT is the good Thanksgiving Day attitude and observance—1937 model? This is observed as a national holiday and is generally thought of in terms of the nation—so far, at least, as public proclamations and addresses are concerned. One's first thought, as he surveys a world in tension and turmoil, with the brutalities of man's inhumanity to man so prevalent, is to ask whether there is much cause for thanksgiving in 1937? Is it not rather a time for crying out against the iniquities which threaten the thing we call civilization? Where is there call for the grace of gratitude?

One's second thought, however, may not be as sober as the first. Turning from the world scene to the national, one may raise his eyes gratefully because our country is not as other countries are. Despite internal disquiet and uncertainties, we enjoy peace and comparative security and are not immediately disturbed by war's alarms. We doubt whether such giving of thanks is particularly pleasing to God. It smacks too easily of the complacent and the Pharisaical. Certainly we should be thankful that it is well with us, in our freedom from war and its terrible visitations, but let us be careful that we are not selfish and callous in our gratefulness; that we are not willing to be among those who pass by on the other side.

Moreover, thanksgiving should be freely mingled with penitence. There is plenty in our national life to make us bow our heads in the fellowship of the world's sin and suffering. As a people we have contributed to conditions and policies that today plague the nations. Prayers for forgiveness should accompany our paeans of praise. Penitence and praise combined constitute the perfect note of thanksgiving. And then we should demonstrate our gratitude by a pledge to action: action toward making our own country peaceful and righteous, in inner attitude as well as in overt act, and action toward helping it to take its proper part in bringing world peace out of international chaos. All this suggests the effectual thanksgiving prayer—the only kind that will avail much.

### Take Time to Read Good Books

ALMOST before Thanksgiving has passed, we begin thinking of Christmas and gift-buying. We can easily make Christmas more purposeful and constructive by placing emphasis upon the purchase and reading of worth while books. With this in mind we are making this issue a bookish number and commend to readers the

several book reviews and the pages setting forth many volumes worthy of favorable consideration. Particularly do we call attention to the wealth of new books having to do with Quaker thought and activities. With no thought of being narrow or sectarian, we urge the importance of greater familiarity with our own literature. This is necessary if we are to be well grounded in the ideals and principles which we profess. Moreover, many of these volumes are as engaging and exhilarating as they are informing and inspiring. They demonstrate that a book does not have to be dull to be sound. There is hardly anything more thrilling than to read of our Friendly forebears and see how they met situations which tried men's souls as deeply as any which we face today. We are entering upon the season when we should find time for discriminating reading and creative reflection upon what we read. Let us make the most of it.

### From Pictured Past to Realistic Present

WE don't often recommend moving pictures to our readers. Here and now we make an exception. By all means see Paul Muni in "The Life of Emile Zola." It is the drama of the famous Dreyfus case in France, still vivid in the memory of many of us—that army staff conspiracy that sent an innocent man, a Jew, to Devil's Island for treason. At the peak of his fame as a man of letters, Zola, after a sharp inner struggle, went forth alone, as valiant a champion of right as ever cast a lance, to accuse the conspirators and right a terrible injustice. Though execrated by the public and set upon by the Paris mob, though tried and convicted by a fixed court and forced to flee his country, Zola persevered—and won.

It is a great picture of a moving story, powerfully presented. The basis of historic fact makes it all the more impressive. Intent as we were on the unfolding story, our thoughts wandered—but is wandered the word? How far is it from Paris to San Francisco? From Devil's Island to Folsom Prison? For there is a general and persistent belief that in our land of the free, proud in its loyalty to constitutional government, there has languished an American Dreyfus for lo these twenty years. Where is the Zola who has the will, the courage, the ability, to bring this thing to final and conclusive issue?

As the plot thickened, it seemed incredible that an army staff could so cruelly send to a living death a man whom they knew to be innocent, and protect a man whom they knew to be guilty, all to save the face of the army and safeguard the honor of France. But if all things are allowable in war, when moral standards are



ignored, is it not natural that the feeling that the end justifies the means should permeate the minds of those to whom the preparation of war and its waging are intrusted? May not this easily be the sequel of the doctrine and sanction of armed might? For that matter, is such action limited to the military? Are there not other power groups that have proved themselves not above such despicable conspiracies? These meditations troubled us.

When a man was sought for slaughter, Dreyfus was picked upon because he was a Jew. Thus was race prejudice invoked to help consummate a monstrous crime against humanity. Here again we were disquieted, in

the face of the apparently rising tide of anti-Semitism in this country. And that mob! How easily it could be mobilized and maneuvered by those who had evil ends to serve—and all in the name of patriotism!

But to get back to the man of the hour. Very few of us can be Zolas in ability, but how about the will to find the truth and the courage to pursue it? All about us there are plenty of baffling questions involving human welfare. What is our attitude toward them? There is a hard way and an easy way. "God offers to every mind," said Emerson, "its choice between truth and repose." Zola sought truth. What seek we?

## Why So Inarticulate?

By O. Herschel Folger

WHY are we not hearing from the western pastoral groups? Surely you have something to contribute. We are receiving much help from eastern Friends, from non-pastoral groups, and from our delightful visitors from abroad, but we need suggestions also from the pastoral groups in mid-western and far-western America."

Such remarks were made in conversation the last night of the Friends Conference. On the final morning circles of Friends over the campus were discussing the question. Was it true? Had Friends of the western pastoral groups refrained largely from vocal participation? One has only to follow the reports as given in the Quaker periodicals to find that it was so.

### SOME OF THE REASONS WHY

Some of the causes for restraint may possibly be found in the set-up of the program. As Hollingsworth Wood said in the *London Friend*: "Perhaps the pastoral Friends felt the Conference was rather submerged by what is loosely known as the 'silent meeting group.'" The "open" sessions, the absence of music, the desired spontaneity, the emphasis upon the leadership of the Spirit, the general atmosphere of Swarthmore and Haverford, were all more or less familiar to most western Friends, but in much smaller degree than to many others. A good many felt that eastern Friends as our hosts, and our visiting Friends from abroad as our special guests, should have first opportunity to speak. Many western Friends consequently attended in order to learn rather than to contribute. It is probably true, also, that the less experience in unprogrammed meetings has given less skill in participation. Some doubtless felt that what they had to say was not worth intruding upon the crowded time. Or perhaps the western pastoral Friends had a special contribution to make which grew out of their customs, methods, and experience, but did not make it because they did not wish at any time to introduce a note which would seem in the least argumentative. Whatever the reasons, the circumstances prompted numerous examinations of both groups to discover just what each had to contribute to the other.

### ALL "HAVE SINNED AND COME SHORT"

No one would deny the shortcomings of each as to methods and attitudes. A prepared sermon can be as thin as some of the less helpful remarks in open meetings. The unprogrammed meeting can become as formal as those partially under direction. We can spend fifty-five minutes talking about silence and five minutes having

it, or listen to a sermon which is ex-cathedra rather than exalting. The letter can displace the spirit anywhere. Expressions which once described great spiritual experiences can become shibboleths in any part of the world. Frequent use of the "Seed of God," the "Inner Light," and "A Way of Life," is not a guarantee of great spiritual depth; neither may that depth be insured by the mere use of the "plan of salvation," the "atoning blood of Christ," a "passion for souls," without the experience.

The dangers in both groups are illustrated by the Friend who said of his daughter: "She has never had unprogrammed meetings and she wants them. I have had them and I don't want them." She saw the weaknesses of the one manner, he of the other. Either method can fall into exactly the spiritless routine which grieved George Fox.

### WHAT NON-PASTORAL GROUPS CONTRIBUTE

The relative merits of our methods constitute an old theme which used to be a favorite source of argument at young Friends conferences. The World Conference demonstrated the fact that in personal contacts and in private conversation, as well as in general meetings, the two groups can learn much from each other.

From the non-pastoral groups, we can learn something of the gift of waiting instead of rushing into things of little significance; much of the value of every member participation with a greater sense of personal responsibility; and an increasing ability to think clearly on the implications of the gospel. We of the more formal groups take too much for granted; we expect too much to be done for us.

In the outside activities of the non-pastoral groups, we may learn the powerful motivation of "that of God in every man" in personal relationships; the pervasive power of the gospel as it has been demonstrated in various fields of social service; the full implications of Jesus' life, teaching, and death, as they are concerned with all departments of life and the social order. In business meetings we can learn the fine art of determining the "sense" and "weight" of the meeting.

Both in meetings for worship and business, and in activities under the head of "service," the pastoral groups have received much, and are receiving much, from the non-pastoral. We look back on the World Conference as a mountain top experience. We hoped for no emphasis on methods, we expected no legislation, we looked for no organizational set-up. There was nothing new or startling, no astounding discovery of truth. We anticipated



and received a delightful glimpse of a concern, a spirit, an attitude, which has given us an impetus toward a deeper experience and a broader application.

#### CREDITS FOR PASTORAL GROUPS

Do the pastoral groups have a contribution in turn, which they should have made more prominently? Do our methods provide a soil in which the seed of life may grow? An atmosphere in which the light may radiate? There are at least six factors which have been helpful to many.

1. Many Friends have been periodically helped by the enthusiasm of numbers. This is heresy to those who believe fifty to be the maximum for a successful Friends meeting, and all agree that the smaller worship-fellowship groups were bright spots in the World Conference. It is common knowledge, however, though sounding like mob psychology, that many were inspired by the very fact that we assembled three thousand enthusiastic Friends who are concerned about the proper place of our message in a chaotic world. Furthermore, even though everyone knows that the amount of "dead wood" in a meeting may be geometrically proportional to the size of its membership, it may yet be asked in the words of a New England Friend, "What will happen to our message if the messengers finally die out?"

2. The spontaneous expressions in music following some of the sessions at Swarthmore were indicative of the number of Friends who have not only found wholesome relaxation in lighter songs but have been uplifted by the great hymns of the Church. The introduction of instrumental and vocal music has been the cause of much friction in many denominations, as well as in our own group, but harmony has eventually eliminated disharmony. Is it not significant that so much of our own Whittier's poetry has been incorporated in modern hymnals?

3. The teaching ministry should not be forgotten, especially as it applies to non-Christians and non-Friends, both in preaching and in Bible Schools. There is a great opportunity with meetings carefully planned, addresses conscientiously prepared, and Bible Schools intelligently organized. Otherwise it is sometimes difficult to hold the interest and thoroughly to train children who have little home teaching and who long for fellowship and learning with others of their own age. Arthur Douglass from New Zealand said to me as he inspected Whittier's "meeting-house" and our three Bible School buildings and discussed our proposed new structure: "More Friends ought to see such equipment, for many do not realize what effective Religious Education can accomplish."

4. In the propagation of the gospel (and I do not even mention the "foolishness of preaching"), western Friends have always emphasized some form of evangelism. As the pervasive is desirable, so also is the persuasive. There is no doubt that many unwise things have been done and are being done in the name of an un-Friendly evangelism, and the word has too often been confined to one method, but carrying the good news orally at home and abroad is surely in keeping with Jesus' great commission. All recognize, of course, the place of "seekers" throughout Quaker history, and it is a source of great satisfaction that the Society of Friends has been instrumental in bringing enduring peace and victorious joy to those who previously have been unsatisfied in other groups. It was slightly disconcerting, however, to notice how many at the Friends World Conference who were classed as "convinced Friends" had belonged to some other evangelical group before becoming Friends. We always claim that we do not proselyte, and even if we only cordially welcome and do not aggressively seek members from other Christian

groups, we should all experience greater satisfaction if we could have more "convinced Friends" who were formerly not Christian at all.

5. There is the ever-present possibility that a trained, fulltime, consecrated leadership may make a contribution never to be made otherwise, even though "hireling" may designate it. The training has been a slow development. Many ministers now have had nineteen or twenty years schooling while formerly many thought George Fox was opposed to it because he warned of its insufficiency. The fulltime arrangement permits planning and organization and personal contacts so necessary in modern life and that are otherwise impossible. The consecration is unquestioned when one remembers the scores of ministers throughout the West whose trivial salaries are continual exhibits of a sacrificial devotion. "Woe is me if I preach not the gospel." It is these very meetings from which have come many of the leaders in wider fields who are now active in non-pastoral groups. Should we take credit for producing or blame for losing them?

6. The desire to "be faithful" in "testimony" is based on a sound ideal. To be sure, some Friends have abused the terms, forgetting the variety of words with which the truth may be equally well expressed, and forgetting that there are numerous ways of bearing witness to the faith that is in them without any words whatever, with a resultant unwillingness to listen to unfamiliar expressions or to appreciate the sacrifice made in uncreatively activity. Nevertheless, who does not need the original motive of a positive, unswerving, and unyielding declaration of personal loyalty and spiritual allegiance in a day of so much individual indifference and weak vacillation?

#### TOO MUCH IGNORANCE AND INTOLERANCE

Many more comparisons between the unprogrammed, non-pastoral meetings and the programmed, pastoral meetings were made in private discussion than in any public meeting at the Conference. It was discovered in such discussions that there is an appalling ignorance in each group concerning the other. One visiting Friend insisted that there are only about twenty-five Friends on the whole Pacific Coast. The other seven thousand six hundred need to bestir themselves! Our Friend Jabavu said many people had the idea that all Americans west of the Alleghenies were wild and woolly, rough and uncouth. He kindly conceded that the western products he saw were both civilized and refined! As to western knowledge of the East, that memorable First Day visitation was a great educative experience to many western Friends as they "were present" at the meetings around Philadelphia.

A few in both groups have been guilty of intolerance as well as erroneous information. In our anxiety to cling to certain principles and to propagate our special interpretation of the gospel, some of us may forget Jesus' love for the individual and the fullest meaning of "the abundant life." Sometimes eastern Friends have shown a kind of condescension which has implied: "We do feel sorry for the western Friends, but they just aren't Quakers, now really," while sometimes western Friends have spoken of "eastern influences" in the same hushed tones used when referring to the "subversive machinations" of communism or fascism.

#### OUR COMMON HOPES AND PURPOSES

We must realize that we of many groups have the same hopes and purposes: an increase in number and effectiveness, a keener realization of that paradox in man—his sinfulness and his divine possibilities, a real experience of God, a broader and more earnest application of Jesus' principles and a more wholehearted consecration to Him,



the spread of the gospel, the building up of the Kingdom. We all face a whole series of dilemmas: misdirected zeal or smug complacency, personal selfishness or group shallowness, word worship or verbal vacuity, a ceremonial silence or a monopolistic ministry. We have Friends who are nearer to other denominational groups than to historic Quakerism, and other Friends who are more faithful to Quaker tradition than to the opportunities of present-day life.

It was facetiously remarked that Friends in conversation on the lawn at the Conference teas sounded in the distance like a flock of happy grackles. "How these Quakers do love each other!" I felt that same ideal of love in the fellowship of the Geneva hostel, the Ram Allah Schools, the Berlin Center, the quiet meetings in Vienna, Paris

and London. Our influence on many nationalities may be proportional to the good will beginning within the Society of our Friends.

If the interchange at the Conference can make a permanent contribution to the understanding of other groups and to an unbiased examination of our own, it will not have been in vain. "We can never be merely Hicksite—or even American—Friends again. We are world Friends." (*Friends Intelligencer*) "To walk and talk with Friends from distant lands, to share their experience and to sense their devotion, was to become 'knit and united' in spiritual friendliness. (THE AMERICAN FRIEND).

The western pastoral Friends have meditated much, though they did say little.

Whittier, California.

## New Friendly Books of Note

### Titles for Quaker Bookshelves

IT has occasionally been said that there is a lack of current literature by Friends and about them, but the recent and apparently increasing output of Quaker books would seem to belie the statement. In any event, some noteworthy volumes have been coming from the press, and we are making a special point in this issue of presenting a few of them to readers through the reviews which follow. We are deeply appreciative of the work of the reviewers in performing this service. Readers will bear in mind of course that not only these titles, but all books may be purchased through the Friends Book and Supply House at Richmond.

#### WILLIAM PENN—A TOPICAL BIOGRAPHY

By WILLIAM I. HULL  
Oxford University Press. \$5.

Among the many biographies of William Penn—past, present, and even future—it is safe to predict for this one a niche all its own. Justification for such a statement is inherent in the pattern of the book, which was deliberately planned by the author, Professor William I. Hull of Swarthmore College, on quite different lines from those followed in any previously written life of the Quaker founder of Pennsylvania.

Eschewing the usual order observed by most biographers of Penn—the chronological one—Dr. Hull presents "an arrangement of thirty topics in Penn's life and character," each of which he treats consecutively from beginning to end. This arrangement, adopted by the author to avoid the pitfalls which he feared would beset a chronologically constructed narrative (repetition, confusion, frequent and numerous shifts of scene, and a complication of the varied phases of Penn's career) makes his book

unique and gives it special value as a reference work—one which should be read not as a substitute for but a supplement to other "Lives" of Penn.

Presupposing on the part of his readers a familiarity with the main events in Penn's life, Dr. Hull has, by his choice and presentation of his material, made his one-volume life a specialist's handbook: this, however, without at all lessening its interest and value for the general reader. Special attention is paid to topics which heretofore have received but scant attention and to those which have been the subject of prolonged and often bitter controversy. The bibliography, the notations from various sources, and many of the references given in the footnotes serve, also, to increase the value of Dr. Hull's book as an encyclopedia of Penn information.

Such an original method has, of course, certain disadvantages, and while it is true that there is throughout the book a surprising movement and cumulative effect, there are also certain defects of repetition and omission which might not have occurred had the biography been framed on somewhat different principles.

The value of the book is enhanced by the appropriately chosen and excellently reproduced illustrations.

As a founder of the Society of Friends and of a great American commonwealth; as an eloquent and convincing preacher, and a successful champion of religious toleration; as a learned scholar and author of classic literature; and as a law-giver and international statesman of the highest rank, William Penn was, and is, fully deserving of the plaudits of his fellow-men.

As Dr. Hull says, "Generation by generation since his time, the ideals which he cherished and partially realized more than two and a half centuries ago, are

being carried through in public and private life and, like all profound truths, are becoming the commonplaces of human thought and belief."

This sympathetic biography attempts—and quite successfully—to include all the salient facts of his life, and to present them impartially. Non-Quakers will, of course, be particularly interested in those sections which stress Penn's achievements in fields not specifically identified with the Quaker faith and "testimonies"—that is, his accomplishments in statescraft, colonization, and *belles-lettres*. On the other hand, those with Friendly antecedents and sympathies will give a special welcome to those sections dealing with Penn's activities as a Quaker—his preaching, his missionary journeys and his theological utterances.

Perhaps the most exciting section of the book is that in which Professor Hull dramatically, but with dignity, relates the story of the trial of William Penn and William Meade in 1670 for alleged illegal preaching on the streets of London. This trial, one of the most celebrated in English history, was significant because it marked one of the most important triumphs for individual liberty and free juries in the constitutional history of the British government. Once in that fight, Penn proved a valiant and persistent advocate for religious toleration, and his efforts bore fruit in the famous Toleration Act of 1689. Written with force and feeling, Dr. Hull's chapter on "The Protagonist of Toleration" might well serve as an inspiration to those who today are fighting to uphold the principle of democracy in government.

Much of what Penn wrote was "timely," to meet a particular need or to speak to a specific condition. This being so, it is not surprising that the



# New Quaker Books for Christmas

**BEYOND DILEMMAS**, edited by S. B. Laughlin, Ph.D., Professor of Sociology and Anthropology, Willamette University, is composed of thirteen chapters, each written by a man prominent in Quakerism and in his own field of endeavor. In his Preface, Dr. Laughlin states: "This entire book it is hoped, will attain the unity, completeness, and sense of fitness, that is sometimes attained in a Friends' Meeting for worship when a number of Friends present different aspects of truth that give a feeling of harmony, without duplication or contradiction—the final result being the stimulation of the thought that leads to action and a higher plane of living—the prophetic note at its best." \$2.00.

**A DAY BOOK OF COUNSEL AND COMFORT FROM THE EPISTLES OF GEORGE FOX** is compiled and edited by L. V. Hodgkin, a spiritual leader in the Society of Friends, and author of the well known title, "A Book of Quaker Saints." Making selection from the writings of George Fox, the author has compiled a book of meditations with an extract for each day in the year. It is her hope that these selections, most interesting, helpful and entertaining to her, may prove of equal value to others. The book is of further value for the insight it affords regarding the persecution of George Fox and his followers during the seventeenth century. \$2.50.

**SWORDS INTO PLOUGHSHARES** is the result of a widespread desire for an extensive and accurate account of the great work of the American Friends Service Committee from its beginning in 1917 down to the present time. Mary Hoxie Jones, the author, has given the book flavor with her own personal experiences on the field as well as those of the vast number of others who have consecrated their lives to this work. "The Quakers have always been sensitive to the struggles and sufferings of their fellowmen and this dramatic story of their service, together with its portrayal of the spirit in which this service was done, forms a stirring epic." \$3.00.

**HENRY T. HODGKIN**, another Quaker biography, will be the lighted torch carried on from this generation to future succeeding generations as a symbol of Quakerism in the twentieth century. At the close of the book, H. G. Wood, the author, quotes the words of Muriel Lester, who when traveling in China in 1935 wrote of Henry Hodgkin, "that whenever Henry Hodgkin's name is mentioned by anyone, a deep and satisfying peacefulness seems to fall upon the company, a sort of radiance. The thought of him gives us all confidence." \$1.60.

**ELIZABETH FRY**, a biography of whom has not appeared in the last twenty years, lives again in this delightful book by Janet Payne Whitney, herself a Quaker. From newly discovered material, from Elizabeth's journals and the diaries of her sisters, Mrs. Whitney has drawn an unforgettable picture of the nineteenth century Quakeress and the life of her time. This book appeals to varying ages as the style is simple, flexible and colorful. The eight full-page illustrations and the decorative chapter headings contributed by her husband, an instructor at Westtown School, give life and interest to the book. \$3.50.

**LUCRETIA MOTT**, the story of whose life is colorfully and delightfully told by Lloyd C. M. Hare, has been called "the greatest American woman." In a day when women were "to be seen and not heard" she took her stand on the burning social problems of the day—particularly slavery. Despite the fact that she went where few women dared to go and did what few women dared to do, she made a delightful home for her husband and family of six children. The sincerity of purpose, enlightened liberalism and sanity which she showed helped to blaze the trail for the participation by women in public affairs—a right which is taken pretty much for granted today. \$3.00.

## FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana



volume of his authorship is large. Of his one hundred and fifty-seven writings, however, only three are definitely literary in character: "No Cross, No Crown," in which a defense of Quakerism is combined with a plea for a spiritual religion and a righteous life; "Fruits of Solitude," which sets forth an ethical code supplementary to that found in "No Cross, No Crown"; and "Essay Toward the Present and Future Peace of Europe," in which is presented one of the earliest plans for a European league of nations to serve as a means of pacifical settlement of controversy and as a substitute for war.

As a Colonial administrator, Penn coupled Quaker doctrine with social reform. He stimulated interest in the plight of the Negro slave and dispossessed Indian. He fought against cruel and unjust treatment of criminals and proposed a salutary penal code. In Pennsylvania he put into practice the Quaker "testimony" against war and his own belief in the right of religious toleration. His was the Holy Experiment of founding a modern commonwealth on the principles of applied Christianity and as such his colony of Pennsylvania stands without parallel in the history of the world.

For all this, and more, he was honored in his own day and continued to be honored in ours. Why this was, and is so, becomes increasingly apparent as one follows his life story through the pages of Dr. Hull's rich and honest book.

LOIS R. Hiestand.

### LUCRETIA MOTT—THE GREATEST AMERICAN WOMAN

BY LLOYD C. M. HARE

*American Historical Society, New York,*  
pp. 307, \$3.00

In his sub-title the biographer of Lucretia Mott makes a large if not an extravagant claim for his heroine. It is such a claim as tends to raise an initial question mark in the mind of the reader. Before one has finished this thrilling recital of a great life nobly lived, however, the mark of interrogation will probably have become an exclamation point.

One distinguished reader heartily approves of the biographer's verdict. Roberta Campbell Lawson, President-General of the Federation of Women's Clubs, says in the Preface: "No woman in American history ever combined so many outstanding talents, or participated influentially in so many varied movements, and with such grace of charm, as Lucretia Mott. She was great in deeds, great in womanhood, and great in those attributes of femininity that women strive for, and men demand."

As a matter of fact, the claim which the biographer makes for the gifted Quakeress is not original with him. He gets his text from Theodore Tilton, who said: "In the same sense in which the greatest man ever produced in this country was Benjamin Franklin, the greatest woman ever produced in this country is Lucretia Mott."

In passing, it is intriguing to note that the woman in the case and the "greatest man" were both Quakers—Franklin so by birth and breeding at least. Indeed they were related, each having Peter Folger of Nantucket as ancestor.

Lloyd Hare, a Berkeley, California, attorney, is a dramatist as well as a biographer. His opening chapter plunges one breathlessly into the heart of the story by a vivid description of how a Philadelphia mob burned Pennsylvania Hall, erected as a forum open to the discussion of anti-slavery and other reforms, after which the maddened rioters surged toward the Mott home to wreak vengeance upon that arch abolitionist, "the black man's Goddess of Liberty." Having presented this "direct action" picture of 1835, demonstrating the stuff of which his heroine was made, the author takes up the story from the beginning with a revealing chapter on the Nantucket background of Lucretia Coffin Mott. After his brief presentation of the Coffins, the Follgers, et al, one almost wonders how this country would have carried on without Nantucket Island and its illustrious contributions to American history.

Quoting again from the Preface: "Lucretia Mott was the real founder and the soul of the woman's rights movement in America and England. She was the outstanding feminine worker in the struggle to rid our country of slavery. She advocated labor unions in a day when they were almost unknown and generally considered illegal. She proscribed war and worked diligently for liberal religion."

These were the great causes which commanded the loyalty and unmeasured devotion of this remarkable woman. Of these her major crusade was for the freedom of the slave. Strikingly enough, this cause became strangely linked with the question of equal rights for women. To illustrate: Lucretia was a delegate to the World's Anti-Slavery Convention held in London in 1840. Yet, following an acrimonious debate, the convention, committed to breaking the bonds of human bondage, refused to admit her to the floor because she was a woman! As a result she, along with Elizabeth Fry and a few other distinguished women, had to observe the man-made proceedings from the seclusion of the gallery.

To his credit be it said that William Lloyd Garrison, in protest against the action, took his seat with the women. However, "Although Lucretia sat apart from the delegates, she reigned almost as a queen holding court. Famous gentlemen from distant parts were introduced to her." "Nobody doubted," commented one newspaper, "that Lucretia Mott was the lioness of the Convention." Yet lioness is hardly the apt word for one so womanly and winsome.

Lucretia Mott was the very embodiment of liberalism, whether in social and political relationships, or in religion. An avowed disciple of Elias Hicks, her heresy in religious thought gave a handle to some for opposing her in social reform. As one of the "Orthodox," we turned crimson inside on reading of the treatment meted out to James and Lucretia Mott on their visit to Richmond, Indiana. On one occasion when she was stricken ill at the dinner table, her orthodox host, a physician, said, "Lucretia, I am so deeply afflicted by thy rebellious spirit that I do not feel that I can prescribe for thee."

As one follows eagerly through this graphic portrayal of how this gentle, gifted woman championed unpopular causes of righteousness, it seems incredible that such bitter opposition and intolerance should have assailed her and her co-laborers. This is particularly striking in connection with her pioneer work for the decent rights of women, in which no question of vested rights or race issues were involved. Correspondingly, one is equally impressed with the quiet courage, dignity and nobility with which she met cruel persecution.

With all her strenuous crusading, Lucretia Mott was first and always a wife and mother—"a paragon of housewifely excellence." She gave personal attention to her large household, which was generally greatly augmented by many guests, so hospitable was the Mott home. Including the family, it often numbered thirty a day. In view of her manifold public interest, one is rather appalled to read of her preparing mince for forty pies, and doing other things in proportion.

Withal this is a strongly and vigorously written biography which commands the reader's attention from cover to cover. There is some tendency toward fine writing—but the author had a fine subject. He is so great an admirer of his subject that he all but enters the controversial lists now and then, and in a few cases is perhaps a little hard on those who made trouble for the noble Lucretia or tried to. None the less we are grateful to Lloyd C. M. Hare for giving us this vivid portrait.

W. C. W.



## BEYOND DILEMMAS—QUAKERS LOOK AT LIFE

BY S. B. LAUGHLIN, EDITOR, AND  
TWELVE OTHER CONTRIBUTORS

*J. B. Lippincott Company, pp. 306, \$2.00*

When a social group through a long period of years adapts any custom, such as the hand shake, the custom usually is continued as a habit long after the original significance is forgotten. Cultural anthropologists, tourists and other outsiders may describe such a habit as quaint, interesting, odd or peculiar, without reference to the deep significance of its origin. Any serious attempt to interpret the basis of a set of group attitudes and *mores* to the outside world is a worth while procedure.

Such an attempt is "Beyond Dilemmas," in which some of Quakerism's leading educators and interpreters of today explain the basis of the "Quaker habit" under the editorship of Professor S. B. Laughlin of Willamette University, Salem, Oregon. Considering such religious problems as: the Quaker conception of God, the basis of authority in religion, and the theory of worship; such social problems as the Quaker method of business procedure, the Quaker social outlook, attitudes toward marriage and the family, and the problems of crime and social reform; such economic and political problems as the relation of the individual to the State, the program of the Quaker in war and peace, and the use of natural resources, the contributors have developed the historical background of the traditional testimonies and have shown how they have come to take on their present forms. One may at times wonder or even doubt whether Quakers are as unified and clear in certain of these testimonies as some of the authors imply.

However, bearing in mind that it is easy for any interpreter of a movement that has diverse points of view to assume that his personal feeling coincides with that of the group, the contributors have shown commendable restraint in the matter of dogmatic personal interpretations. On broader bases the interpretative trends and crystallizations of the Quaker spiritual message are handled with a clarity and sympathy that will make them appreciated by both Friends and non-Friends.

On of the finest qualities of the book lies in the wealth of historical incidents and anecdotes that have come to form the basis of Quaker thought. While it does not pretend to be history, it brings together and makes accessible hitherto scattered incidents that are valuable in aiding one to understand the real bases for what might appear otherwise to be the rather arbitrary dogmas of

# These "Quakers Look at Life"

Contributors to "Beyond Dilemmas"



Standing (left to right): S. B. Laughlin, the Editor of the book, David E. Henley, D. Elton Trueblood, Rufus M. Jones, Frederick J. Libby.

Seated: J. Russell Smith, Howard H. Brinton, Walter C. Woodward.

Contributors not in the group: Douglas V. Steere, Takeo Iwahashi, Clarence M. Case, Robert H. Dann, Elbert Russell.

Quakerism. Especially sympathetically treated are the unique contributions of Quakerism in developing a peculiar theory and conduct of worship and in developing a business procedure that permits a group mind to emerge above and beyond personal bias. In the latter instance one just can't help wondering whether committees of monthly, quarterly and yearly meetings really never act as caucuses but always as agencies for developing the group mind.

Again, the spiritual message of Quakerism based upon the concepts of the revelation of God to man through direct intercourse, the recognition of the Inner Light as a substitute for scriptural injunctions and credal formulas, together with worship as a combination of a vertical relation between God and man with a horizontal relation between individuals, is shown to be the normal and consistent basis for the program of social concern for which the group is better known to outsiders. The identity

of interest of the inward life and the life in the world has been the basis of the Quaker way of living. In the words of Penn (quoted in the Preface), "True religion does not draw men out of the world but enables them to live better in it and excites their endeavors to mend it."

The book concludes fittingly with a pertinent evaluation of Quakerism as seen by an Oriental.

This contribution to present-day Quakeriana bids fair to be equally useful in clarifying the historical and interpretative problems in the minds of the Quaker seekers and in explaining the paradoxical yet consistent Quaker behavior pattern to a world that is interested and curious. It may be considered as the twentieth century equivalent of the seventeenth century Barclay's "Apology," and of the early nineteenth century Clarkson's "Portraiture of Quakerism."

The book disclaims in the Preface any



intent to become the official statement of the Society of Friends, yet it has been fortunate in expressing, out of a series of personal contributions, an exemplification of that Quaker ideal—a group mind.

MURVEL R. GARNER.

### SWORDS INTO PLOUGHSHARES

BY MARY HOXIE JONES

*The Macmillan Company, \$3.00*

This volume is a dramatic condensation of the achievements of the American Friends Service Committee during the last twenty years. The author, Mary Hoxie Jones, is the daughter of Rufus M. Jones, and a graduate of Mount Holyoke College. She has been three times to China and has visited Friends Service Centers in Salonica, Greece, Paris, Vienna and Geneva. From her own varied personal experience and close connection with the Service Committee and from the file upon file of correspondence, documents, and miscellaneous material put at her disposal, she has been able to present a stirring account of its outstanding and unique service.

To write a book including every episode which occurred from the first committee meeting held in the Young Friends building at Fifteenth and Race Streets, Philadelphia, in 1917, to the present would swamp both writer and reader. The author, in this 360-page book has carefully selected her material and managed to convey a large amount of valuable information in a comparatively few pages. It is not only a history, but an interpretative volume which reveals the motives for action and shows the subtle, intangible forces behind the facts related.

The book is generously studded with vivid excerpts from letters and reports received from workers in the field, and the reader is given an insight into the staggering number and the variety of tasks performed. The highlights of relief work in war-torn France, the feeding of more than a million German children, the driving of dray loads of cod-liver oil into Russia, the ploughing of fields for the peasants and fighting typhus in Poland, the rebuilding of houses and replanting the wastes in Serbia, the administering of service in Austria, being foster parents to tens of thousands of children in the coal fields of West Virginia, Kentucky, Pennsylvania and Ohio, the inaugurating of plans for the rehabilitation of the coal miners and carrying relief to the children on both sides of warring forces in Spain—all of these come within the author's scope and the result is a complete, penetrating and well-rounded picture of the Committee's unselfish service to mankind. Although the Service

Committee was organized for a specific purpose—to meet the immediate crisis of 1917—it has never ceased widening its scope of interest; it has been adaptable to conditions and changes yet has not lost its strength.

The author has been able to condense such a vast amount of material and eliminate the masses of detail by the creation of imaginary stories based on material she read and by using fictitious names and combining members of Units to make one person. Also, by listing in chronological order in the forty-page Appendix, events relative to the Service Committee, she has been able to eliminate much of the wearying detail in the body of the book. She has made her characters vivid and alive. By following the experiences of the fictitious character, Abby Worthington, from the time she enters the story at the age of twenty-five to the end of the book, the reader is given an arresting picture of the growth and development of the Service Committee itself. In her is embodied the enthusiasm and devotion of a young worker, the growing comprehension of the "one increasing purpose" for which she toils, and the wisdom gained through a long period of faithful service. The reader will also meet many outstanding Quaker leaders who have made "an ocean of light and love which flows over the ocean of darkness and death."

Rufus Jones in his Foreword says: "This book reveals a mastery of the sources, an admirable selection of the significant facts, events and deeds, with a genuine feeling of the pulse of the action, and then best of all, an effective interpretation of the spirit and way of life that was being expressed in the deeds, the events and the facts. Not less effective is her dramatic and often subtle way of revealing how the various enterprises wrought up the minds and spirits of those who were the recipients of the services of love. The reader to a marked extent will feel what was moving the actors and what was taking place in the hearts of those who were the sharers. The narrative passes beyond a record of relief to a human story of fellowship in suffering in a communion of life. It has been written not to glorify any person, nor to trumpet the fame of the Society of Friends. It has been written to tell a moving human story and to show the splendor of unselfish love in the midst of the dark epoch of violence, confusion and hate. It was worth telling. It is well told and it will be read and pondered."

The book is a continuation of Dr. Jones' book, "A Service of Love in War-time."

GLADYS DRYSDALE.

### GUILFORD: A QUAKER COLLEGE

BY DOROTHY LLOYD GILBERT

*Published by Guilford College, \$2.00*

As part of the general program for the celebration of the Centennial of Guilford College, provision was made for the preparation and publication of a history of the institution, and that important part of the work was assigned to Dorothy Lloyd Gilbert of the English Department of the College.

In a careful, painstaking way, and with attractive literary style, she has told the story in a volume of 359 pages, divided into nine chapters, supplemented by a copy of the charter and amendments, and a list of students who have been awarded scholarships by the College. Ten pages of notes, fourteen pages of sources and bibliography, and eleven pages of index complete the work.

The volume is very appropriately dedicated to Lewis Lyndon Hobbs, who was associated with the institution for more than half a century. Ten full page illustrations add to the value of the book.

Although the nine chapters of the book tell the story of the College in chronological order, each bears a distinct original title. The first chapter, "In Pure Wisdom," tells the story of the development of the idea from 1830 until the opening in 1837. "In Beholding This So Long Desired," the reader learns of the first twelve years of the school's activities and this is followed by "To Sustain The School," 1849-1865, in which the struggle to maintain the institution through the period preceding and during the Civil War is outlined. Chapter four is entitled, "Of Them That Bring Good Tidings," and carries the story from 1865 to 1888, when the New Garden Boarding School became Guilford College. Chapter five, "With a Like Feeling of Responsibility," is devoted to the organization of the College and a sketch of its first faculty. Under the title, "In Building Right," the history of the College for the years 1888-1915, is told. The seventh chapter, "Of Goodness and Great Usefulness," is devoted to the work of Mary Mendenhall Hobbs in the interest of girls' education, and tells how the realization of her dream for assisting them was realized in the building of a resident hall which would make it possible for them to maintain themselves in college. This hall now bears her name. The history of the College from 1915 to 1937 is told in two chapters, entitled "For Synthesis of Knowledge" and "In Translation of Tradition," the last chapter covering the administration of the present head of the College.

The writer of this review has read



a number of histories of colleges and universities, but for style of treatment and selection of material, he has never read a better one, and both the author and the College are to be congratulated on this contribution, which is a worthy permanent centennial memorial. The mechanical execution, involving paper, printing and binding, adds further to the attractiveness of the book.

HARLOW LINDLEY.

This charming volume is more than an accurate and comprehensive history of "Guilford—A Quaker College." It is that, plus. It is a serial, a "continued story," in which the reader turns eagerly from one chapter to the next, impatient to see "how it comes out." That, we take it, is a mark of good history writing. Numerous vignettes of biography add much to the warmth and human interest of the story, while the lighter and humorous touches are not wanting, in the way of anecdote and school-spun ditty. While sufficiently dignified to meet all requirements for serious writing, Dorothy L. Gilbert's style is at the same time stimulating and sprightly.

WALTER C. WOODWARD.

## A BOOK OF FESTIVALS

BY DOROTHY GLADYS SPICER

*The Woman's Press*, New York, \$3.00

With the world all shrinking behind some kind of barricade of nationalism, expressing itself in fear, it is a joy to be able to look at the festivals within these nationalistic boundaries where people are expressing themselves, even their superstitions, with joy and abandon.

In this Book of Festivals, Miss Spicer has collected a most alluring lot of word pictures of happiness. She starts with a quotation from Francis Bacon: "If a man be gracious and courteous to strangers, it shewes he is a Citizen of the Worlde; and that his Hearte is no Island, cut off from other Lands, but is a Continent that joynees them," and dedicates her book "To the many gracious and courteous 'Citizens of the Worlde' who have contributed to this book." And that charming artificer with the English language, John H. Finley, has written for it a foreword in which he reminds us of the poetic catalog of Europe's folk contributions to America written by Franklin K. Lane for "America's Making."

From it I cull one sentence descriptive of the many strains in our American citizenry: "Whatever the lure that brought us, each has his gift." As Dr. Finley says: "This Book of Festivals preserves in full detail authentic memories of what America should not be

permitted to forget of beauty and joy."

With great wisdom Miss Spicer has brought together in one chapter, for instance, under Festivals of the British, Irish, Scotch, and Welsh, combinations of enthusiasm; and in another group, "Festivals of the Mohammedans" which are observed widely in a great number of countries having a large Moslem population; and she adds in Part Two the "Story of the Calendars"—Hindoo, Jewish, Julian, and Mohammedan—a glossary of all the festivals and a selected bibliography for students requesting more detail.

From the visitors who came to our house, returning from the World Conference of Friends, I have been assured of the accuracy of the Swedish, Dutch, and French festival descriptions, and they expressed themselves as delighted with the correctness of the spelling in their languages. It stimulates the fancy to attempt to trace in the church festival the remnant of some pre-Christ-

## IN MY LIBRARY

With Masefield I have sailed the seas;  
Reclined beneath Joyce Kilmer's trees;

Have flown with Byrd from pole to pole;  
Seen Byron's dark blue ocean roll;

Have dwelt in Hawthorne's gabled house;  
And mourned with Burns's homeless mouse.

Have soared with Bryant's waterfowl,  
And watched with Shakespeare's staring owl;

Heard Browning's song—twice—over thrush;  
Felt Nature's calm and holy hush;

Watched Shelley's skylark mount the blue  
And fling sweet melodies anew;

With sober Milton, to and fro  
Have tripped the light fantastic toe;

Heard Sappho sing, and felt her thrills;  
Have danced with Wordsworth's daffodils;

Have knelt as though at Beauty's shrine  
To Riley's Old Sweetheart of Mine;

And in far-off, sequestered dale  
Heard Keats' full-throated nightingale.

Right here at home, you must agree,  
I have delightful company.

ALBERT W. MACY.

Pasadena, California.

tian celebration which has been appropriated by the Church.

Under the German festivals, for instance, "Gründonnerstag" (Maundy Thursday), she tells us that a Saxon tradition says that green salad should be eaten on this day and "whoever neglects this duty is in danger of becoming a donkey." What connection is there here with the story of Nebuchadnezzar, one wonders.

In China, the harvest or moon festival is one of the most joyous events of the Chinese Year. (It is a comfort to think that there are any.) It mostly centers about the moon and in so far as possible all foods are prepared in round shapes in honor of the moon. According to popular belief, beautiful flowers fall from the moon on this night. Chinese folk lore abounds in charming moon legends.

I commend to all readers the Book of Festivals as a Christmas gift book, or as a book to pick up when you are tired, for the chapters are so arranged that in a moment you are transported to the intimacy of some other worldly fireside and the interesting ways—folk-ways, they call them—of other people in other lands in the same world.

L. HOLLINGSWORTH WOOD.

The Book of Festivals by Dorothy Gladys Spicer has enriched the world's literature on international understanding and good will. Miss Spicer has, in these fascinating festivals, drawn the world closer together because of the things we celebrate in common.

In this volume the festivals of the world retain the local color of each particular country and thus the reader discovers the heart of other nations. In reading this book one becomes his brother's brother rather than his keeper.

The fertility and scope of this work is such that any club, discussion group or church organization will find it splendid material for travel study or for the portrayal of a series of living pictures.

Teachers and public speakers will find this a great source book, cultural and wholesome, introducing us to the bright and beautiful things of other countries.

The author is the daughter of the late Lindley Spicer, known to many Friends in the East and Middle West. The book, which sells for \$3.00, may be ordered through the Friends Book and Supply House, Richmond, Indiana.

WILLIAM J. SAYERS.

If you will begin today to practice the Golden Rule, or to return good for evil, no one will need to argue with you that you are in the right way—there will flash into your soul a light that will assure you that those doctrines are from God.



# CHRISTMAS GIFTS

## Books for Children and Young People

### SUSAN, BEWARE!

Mabel Leigh Hunt



Susan, a tomboy at heart, is forever becoming involved in a daredevil escapade. Despite her mother's constant warning of "Susan, Beware!" she has many exciting adventures. She is as quick to learn as to take a dare and on her first visit to New Orleans finds herself agreeably attracted to a charming young man for whom she is willing to cast childhood aside and grow up—which she does in her usual rapid style. All the sensations of the period of "growing up" are portrayed with truth, humor and charm in this book which is full of laughter, understanding and great appeal for the girl who is just about to enter that important period of life.

\$1.75

### THE GREAT TRADITION

Marjorie Hill Allee

With the University of Chicago as a setting, this book tells the story of "Merritt Lane, a born zoologist, the youngest of a very modern group of girl students who have their own apartment which they manage cooperatively. All of them are working on the scientific side of the campus, as are also the men who play a part in the story. In spite of her youth, it is Merritt, with her clear head, and her enthusiasm, and ambition, who is the central figure and to whom the others all turn naturally for a solution of their problems."

\$2.00

### THE RED STOCKING

Margaret W. Eggleston

You have met this delightful writer in her earlier books, "75 Stories for the Worship Hour," "Fireside Stories for Girl in Their Teens," etc. This new book appears as the result of a demand for more stories depicting the true Christmas spirit of sacrifice and service. The stories are based on true experiences of the author and with the exception of two stories have not previously appeared in print. These will be welcome in home, school and church.

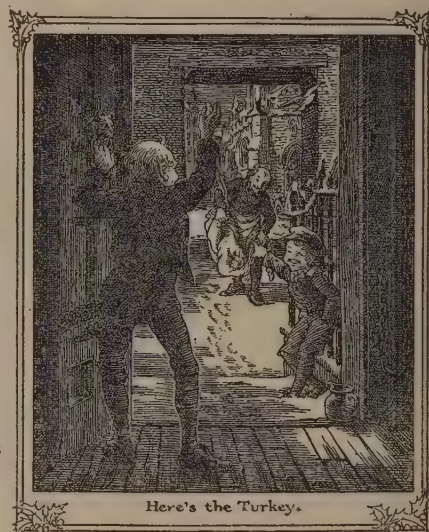
\$1.50

### A CHRISTMAS CAROL

Charles Dickens

This book, which is ever a favorite from the young to the very old, never loses its appeal. Lord Jeffery once said to Charles Dickens in regard to it: "You may be happy yourself, for you may be sure you have done more good by this little publication, fostered more kindly feelings, and prompted more positive acts of benevolence, than can be traced to all the pulpits and confessionals in Christendom." This simple tale of the pathos of life and the sweetness of the Christmas spirit should be in every family library.

\$1.00



### BABY ISLAND

Carol Ryrie Brink

Mary Wallace and her sister, Jean, shipwrecked on a tropical island with four small babies, find life interesting and full of activity. They meet the problems of shelter and food, for their several months stay, in a very acceptable fashion. The desert island has only one other inhabitant, Mr. Peterkin, who at first dislikes babies but soon becomes as interested as the girls in the development of the four small infants. The book is enhanced by Helen Sewell's charming illustrations, which appear in both colors and black and white—these are scattered bountifully throughout the book. This is for children 8 to 12.

\$2.00

### CHILDREN OF FOREIGN LANDS LIBRARY

Nothing could be better than these delightful stories to portray to children the life and customs of their neighbors in far lands. Printed in eight separate books on good durable paper, or in one book with a stiff back, they offer a solution for the problem of an acceptable gift for the young boy or girl. The set of eight or the book complete may be procured for the same price.

60 cents



## FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana



# CHRISTMAS GIFTS

## Books for Children and Young People

### RAINBOW SERIES

This Series:

Chinese Children  
Jumping Beans  
Little Kin Chan  
Windows Into Alaska  
The World on a Farm  
Porto Rican Neighbors

formerly sold from 75c to \$1.25 each in cloth binding. However, because of the increased demand which necessitated larger editions a lower price was made possible. They are now available in paper covers of bright color. Individual volumes in cloth, 75 cents; paper 25 cents; set of six in paper binding \$1.25. These will make excellent gifts.



### MANCHESTER BOYS

Mitchell Bronk

Most youngsters and a good many older people too, enjoy a wholesome story full of the pranks and adventures of real live boys as it furnishes a mirror of their own youthful activities. This book, "Manchester Boys," should fill all the requirements. Without making the line of moralizing too distinct, it depicts boy life in a country community in up-state New York in the eighteen-eighties. For those who have had difficulty in finding wholesome interesting stories for boys, this will fill an empty niche on the book shelf.

\$1.50

### STORIES OF HYMNS WE LOVE

Cecilia Margaret Rudin

The origin, authorship and inspiration of the familiar hymns we love, is set forth in story form in this new book by Cecilia Margaret Rudin. The author is particularly well qualified to bring this information. Her treatise spans hymnody from Luther's time 400 years ago to the present day. The human story back of these hymns cannot but enhance the appreciation and inspiration of the reader. This book will make a strong appeal to people of all ages and in all walks of life.

\$1.00



### BETSY ROSS

Helen Bates

This story of Betsy Ross, the quaint Quaker lass of the eighteenth century, begins with the celebration of her tenth birthday. Shortly after this when traveling in Virginia, Betsy made her first acquaintance with George Washington. Events of great joy and of devastating sadness entered her life before she was called upon to make the emblem of liberty for which she became famous. The story moves quickly, holds interest and the life depicted is typical of the period, and, as to major events and the illustrations by Robert Lawson, is historically correct.

\$1.00

### LITTLE GIRL WITH SEVEN NAMES

Mabel Leigh Hunt

Because of a desire on the part of her parents to be considerate of all the loving relatives who might wish to share her name, Melissa - Louise - Amanda - Miranda - Cynthia - Jane - Farlow received a contribution from each of them. Her joy over her name, her ultimate humility in regard to it, and her escape from the "lengthy" title are delightfully portrayed by the popular writer for children, Mabel Leigh Hunt.

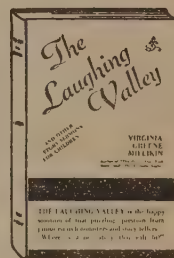
\$1.50

### THE LAUGHING VALLEY

Virginia Greene Millikin

Floyd Luman Sampson, writing the Foreword for this delightful book of stories for children of Junior age states, "One finds in this second volume of children's stories by Mrs. Millikin the same nice understanding of the human soul, the same disarming simplicity of style, and the same rare gift of allegorizing that so finely characterized her first book, 'The Friendly Light.'" At the end of each chapter there is a simple Bible quotation stating the theme of the vivid story which it follows.

\$1.50



## FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana



# Worship in the Home

By R. Furnas Trueblood

AS a member of the Department of Christian Nurture in the Home, of the new Board of Christian Education of the Five Years Meeting, I have been asked to prepare some suggestions on the very important subject, "Worship In the Home."

Two stories come to my mind as I prepare this paper. The first is that of the man who was cured by Jesus in the land of the Gadarenes. The poor man was so thankful and was so impressed by what Jesus had done that he wanted to follow him along with the other disciples, but Jesus said, "No, go home to thy friends and tell them," or as Luke puts it, "Return to thine own house, and show how great things God hath done unto thee." (Luke 8:39). Remembering the circumstances regarding this man's previous condition, we all realize that it was a much more difficult task that Jesus gave him to go home to his own house, than to go along with the Master and his friends. Very often the same is true of many Christians. It is more difficult to take their religion into their own homes than to talk about it to others.

The second story is one I have read somewhere of a Japanese girl who spent Christmas vacation in an American home with a college chum. As she was leaving she expressed her appreciation for the good times, but added very solemnly, "I missed just one thing—I missed the God in your home." I wonder if we feel deeply enough the responsibility that the Master lays upon us to take our religion home, and to help others to find the God in our homes.

I wish to think of what I have to say in this paper only as suggestions, for no one can dictate as to what another person or a family shall do in the field of worship, nor should he try to do so.

No doubt quite different attitudes are held by different people on this subject of "Worship In the Home." Variety in training and experience will account for much of this variety in attitude. Some may feel that because of a certain type of family worship which they had to endure in childhood, they do not care to have any kind of worship in the home. Prejudices often shut us off from experiences which might mean refreshment and newness of life. Others may be prejudiced in favor of a certain stereotyped form of worship because of previous childhood experiences, and yet their type may be distasteful or meaningless to some other members of the family.

The first requirement for successful

and happy worship experiences in the home is that all parties concerned forget any prejudices they may have and be willing to seek cooperatively for reality and spiritual enrichment through some form or method of contact and communion with the Father.

Perhaps there are some who feel that, however much home worship may be desirable, it is practically impossible in this complex day in which we are living. There should be times and opportunities for individual worship, they may think, but family worship just doesn't fit into the busy, differentiated routine of daily life.

It is true I am sure that there can be a spirit in the home that is conducive to worship without waiting for set times or depending on any particular forms. Such a spirit may seem intangible but it makes itself manifest in various ways. It can be seen in the attitudes of love, appreciation, and mutual cooperation on the part of various members of the family. Or it can be seen in a willingness to share, not only material things, but the deeper spiritual confidences and experiences. Above all it can be seen in an attitude of thankfulness, and reverence for sacred things—reverence toward God.

In such an atmosphere worship may take place at most unexpected moments. At the dinner table, in the recounting of a beautiful experience, at the time of the discovery of a new idea, or of a new object of wonder or of beauty there may be worship. Or, it may be at the time of confession and repentance on the part of some member of the family who has made a misstep and is truly sorry. Worship should be natural and easy, not cold and formal and forbidding.

However beautiful it may be to have worship experiences happening unexpectedly, it would seem to me that every Christian family ought to try to find some time for planned worship, be it morning, noon or night. Surely there is some time of the day when all members of the family can be united in that most life-giving experience of reaching up together to receive from the Father of all, each one's portion of the Bread

## A PRAYER

Jesus, Saviour, help Thou me,  
In spirit and in truth  
To worship Thee:  
Thou, Christ, who died  
On Calvary.

EMMA F. COFFIN.

Whittier, California.

of Life. I do not know the name of the author of the following lines but I do know that they are very expressive:

"Home's not merely four square walls,  
Though with pictures hung and gilded.  
Home is where affection dwells,  
Filled with shrines the heart has builded."

Home love and cooperation and sharing are all intensified in beauty if the unseen Friend is welcome and included in the family circle.

I feel quite certain that a planned service of worship in almost any home can be made helpful, inspiring, attractive and beautiful. It can be made into such an experience that the members of the family will look forward to it with anticipation, and will look back upon it through all their lives as a time of joy and inspiration. How can this be done? What is my plan? Though it may sound paradoxical I must say that I would not stress a stereotyped plan. Each family should work out its own plans. I say plans, because I believe the services should be quite varied. They should also be graded at different times to meet the needs of various age groups.

There are so many good materials to use as guides and helps for worship that it would hardly seem advisable in a paper like this to attempt to suggest more than a few. In THE AMERICAN FRIEND for April 30, 1936, a very fine article appeared written by Errol T. Elliott on the subject, "Table and Fireside Altars." There were so many fine suggestions in that article that it would repay everyone who is interested in this subject to find it and read it again. Several types of literature are suggested, such as books for parents, literature for individual use in worship, and books for use with children and young people. In addition to the material suggested in that article the following might be found useful, all to be had through our Friends Book and Supply house at Richmond.

*Children's Devotions*, by Gerrit Verkuyl. 40 cents.

*A Book of Family Worship*, by the Presbyterian Board of Publication.

*Growing Together in the Family*, by Leland Foster Wood.

*The Christian's Personal Religion*, by C. T. Craig.

*Victorious Living*, by E. Stanley Jones.

*Table Graces for Children and Adults*, by Marjorie A. Devereaux.

*The Upper Room*, issued quarterly by the General Committee on Evangelism of the Methodist Episcopal Church South.

*Follow Me*, a devotional booklet is-



sued monthly for Young People by the Westminster Press, Philadelphia, Pa.

I would suggest some book of Hymn Stories, such as *Famous Hymns with Stories and Pictures*, by Elizabeth H. Bonsell. Or, *Stories of Hymns We Love*, by Cecelia M. Rudin.

Many times when there are little children in the family, it helps to create interest and give meaning to worship if there can be some preparation for it, or follow up after it, in the way of handwork which the child can do and will enjoy. There is so much of this type of material available that anyone should be able to find something applicable and usable in almost any religious book store. If you do not live near one send for a catalog.

In addition to the above suggestions the new Department of Christian Nurture in the Home has prepared some very helpful packets of booklets and materials on the problems of parents. They have packets to lend and will soon have packets to sell. In these packets you will find some material on worship in the home for different age groups. Requests to borrow or buy any of these packets should be sent to this Department and addressed to 101 South Eighth St., Richmond, Indiana.

With the Bible as our central Book of importance in our worship, and with the use of the many other materials available, there is no reason why every Christian home can not have the inspiration of family worship, if someone in the home is willing to take the responsibility to see that it is done.

Let us remember again the words of Jesus, "Return to thine own house and show how great things God hath done unto thee."

Plainfield, Indiana.

## MISSIONARY MEETING

The November meeting of the Missionary Society of Hortonville, Indiana, met with forty-two present. An offering was taken and reports were given by various committees. As a Christmas project, the Society is planning a box of articles suitable for either boys or girls to be sent to Friendsville Academy. A gift of money will also be sent to Genelle Day, who is a worker in a mission school in Kentucky, and a member of the Hortonville Meeting. Lena Cox gave a very interesting review of the study book on "Rebuilding Rural America." The Society has completed a very attractive new quilt, which was purchased by Paul Osborne, a member of the meeting, as a remembrance of the faithful Christian workers of the community. Olive and Lois Jessup gave an inspiring playlet entitled, "Comrades of the Second Mile."

## UNITY THE KEYNOTE AT BALTIMORE

### Annual Sessions at Homewood Bring Close to Yearly Meeting Season

The two hundred and sixty-sixth session of Baltimore Yearly Meeting was held at Homewood, October 27 to November 1. Among the last of the Yearly Meetings to be held each year, we of this Yearly Meeting have the privilege of reviewing the work of all other groups of Friends; at the same time, there falls upon us the responsibility of summing up these activities at our own sessions. We try in our annual epistles to send something of this sense of fellowship and unity to all the groups of Friends with whom we have correspondence.

This task was rendered less difficult this year than on some other occasions by the fact that the central thought, the keynote of our sessions, was unity. This thought first found expression when we reluctantly accepted the resignation of Lindley D. Clark, our excellent Recording Clerk for the past seventeen years. "Barkis was willin'" two years ago, Lindley having urged rather strenuously then that he should be relieved. The Meeting, insisted, however, that he should at least break in an assistant, which was done, beginning last year. We were united, then, in appreciating his faithful services, and in pledging support to his successor, Elizabeth C. Thomas, of Lincoln, Virginia, who already gives promise of being a worthy successor. Earlhamites will note that the products of their College still continue in this important post. We were united too in expressions of appreciation for the faithfulness of our Presiding Clerk, J. Hoge Ricks, and Reading Clerk, Mary H. Raiford, also an Earlhamite, who were reappointed.

The recent World Conference of Friends naturally was much stressed at the sessions. Time after time, and in numerous ways, were Friends reminded of that unifying experience. During the sessions, particularly at the Yearly Meeting dinner on Sunday, reports were given of the impressions which our delegates had received. By far the larger number were interested especially in the Spiritual Message of the Society, which was, perhaps, as it should have been, since when genuine unity comes, it must come through that message.

Thirty-one epistles from Friends throughout the world were received during the year. Time does not permit the reading of many; so again this year we had to be content with a summary,

which showed how this ancient Friendly custom is another of the unifying influences at work in the Society.

Elbert Russell, recently in attendance at the Oxford and Edinburgh Conferences, challenged us to consider ways in which unity, in the larger sense, might be achieved. We would accept, with Paul, that "circumcision is nothing," with reference to outward observances; but are inclined to balk at the supplement that "uncircumcision is nothing." A negative attitude is not sufficient stress. Perhaps, as he said, Rufus Jones found the answer, when, some time since, he was invited to lecture at Kings Chapel in Boston. He was asked whether he would put on the surplice, and asked: "Do I have to?" When he was assured that he did not have to, he said, "Then I will!" Elbert Russell asserted further, in giving the Eli M. Lamb lecture, that the influence of Friends must go beyond religious borders even; that Friends have an especial obligation to strengthen the religious foundations of freedom and democracy, without which freedom of conscience and freedom to preach the gospel seem impossible. Our emphasis on "that of God" in every man, and on the universal and saving light of Christ enables us to make not only an important contribution to the understanding of Christ's gospel, but to political freedom and democracy as well.

Gilbert and Minnie Bowles, with Seiju and Umeko Hirakawa, of Japan, told us of the many fine personal qualities which they have found among people of that nation; and showed us that there is essential unity, even among people of different races. It was a novel experience to many of us to be addressed through an interpreter but I think we gathered spiritual inspiration from the expressions of these Japanese Friends, even though we could not understand what they said.

Again we met, in some of our sessions, with Park Avenue Friends. Here too we found unity. As one discerning Friend put it, the main difference now was in the kind of oysters served at meals. If there are still other differences, they are certainly not in evidence at Yearly Meeting time.

One member of the important Clark family has been mentioned. In this family there seemed unity of purpose to be relieved of some of the many important duties which they have had, for Dora B. Clark, after eighteen years, resigned as chairman of the Prohibition and Public Morals Committee; and Thomas W. Y. Clark wanted to resign as our representative on the Five Years Meeting Mission Board. We were united in refusing to accept the last resignation, however. Vernon Brown, Chair-



man of the Missions Committee, also resigned, after several years of active service, and Mary H. Raiford was appointed in his place.

One of the highlights was certainly the address given by Douglas V. Steere of Haverford College, on "The Third Way," at our session on Sunday evening. There is, he said, "my way," "thy way," and "the right way." This third way is the higher level of thought and action; and he gave us numerous examples of how Friends, and others, by reaching it, have been able to heal some of the sore spots in our world economy, past and present. Needless to say, the third way, in its very nature, must be a unifying influence.

Time and space permit merely a brief mention of the many other visitors, each of whom had a definite contribution for our gathering. There was Cuthbert Wigham, from Ireland, via England, with his ready smile, his witticisms, and his interesting cinema exhibit; Janet Payne Whitney, author of the new life of Elizabeth Fry, who gave readings from this book, following a play on the same subject, at Park Avenue Sunday afternoon; Elizabeth L. Hazard, Field Secretary of New York Yearly Meeting, with her son; Erica Hodgkin and Hazel Wigham, from England; David W. Day, who spoke to the report of the new Social Order Committee; Mrs. D. Leigh Colvin, State W. C. T. U. President of New York, who gave the Prohibition address; Clarence E. Pickett, of the American Friends Service Committee; Kenneth Morse, of Ohio Yearly Meeting, Conservative; William B. Harvey, Secretary of Philadelphia Yearly Meeting, Arch Street; James F. Walker and wife and Eugene Raiford, all of West-town School; and certainly not least, except possibly in stature, Melva Edgerton, who not only brought the fine book display and a merry smile from the Central Offices at Richmond, but found time to be helpful in the office of the Yearly Meeting.

W. Bruce Hadley, for nearly three years our Executive Secretary, has resigned to accept the pastorate of Richmond, Indiana, East Main Street Meeting. (Or is it the First Friends Church?) When accepting this call, he had insisted on staying on in Baltimore until Yearly Meeting closed. The splendidly arranged program, with its abundance of talent, was due in no small part to his efforts, as was the smoothness with which the mechanics of Yearly Meeting functioned. We were united in wishing him Godspeed in his new field. Perhaps we owe that much, or even more, to Indiana Friends, whose contributions to our own Yearly Meeting have certainly been most helpful. But of course children and grandchildren should

give their parents and grandparents loyal support and help. And if the genuine feeling of unity shall find expression, in future, in more effective Christian work on the part of all of us, then and only then will these sessions have been genuinely worth while.

EDWARD F. RAIFORD.

## FRIENDLY NEWS FROM THE NATIONAL CAPITAL

Our sympathy is extended to the family and friends of Lucy D. Slowe, Dean of Women at Howard University, who died October 21 at her home in Washington. One of the outstanding colored women in the United States, for years she had been a dynamic force in the life of the University, where, since 1923, she had been Dean of Women and Professor of English. She was one of the organizers and was the first President of the National Association of College Women. It was she who, some years ago, organized the Deans of Women in colored colleges and universities into a Deans' Association. A forceful speaker, she was often called upon to address audiences on various phases of the education of colored women. She had been very active in the civil life of this city, serving on Settlement House boards, on Social Agency Councils, and on interracial committees. She was an active member of the Women's International League for Peace and Freedom, cooperating in a number of ways with the local branch in its program for college women. Loyal, unwavering in her search for truth, and for justice, Lucy Slowe lived for others in a remarkable degree.

We have had the privilege of having Gilbert and Minnie Bowles and Seiju and Umeko Hirakawa, Friends from Japan, with us for a few days. They spoke at a meeting for Friends on the 2nd, while on the night of the 3rd, Edmund and Sina Stanton's home was headquarters for an informal discussion with them in which a number of Friends and others shared.

One of the fastest growing organizations in a city where organizations are legion is the Washington League of Women Shoppers. The League organizes women in home, office and factory to use buying power for justice. Its members investigate conditions of labor in the stores they patronize and under which the products they purchase are made, with the objective of bringing consumer pressure to aid in achieving decent working conditions, hours, and wages for labor.

Washington Friends enjoyed a dinner and an evening of motion pictures—all for the benefit of the A. F. S. C.—on Friday night, November 19, at 2111

Florida Avenue. Cuthbert Wigham, of London, Chairman of the Friends Service Council, was present to show us some of his reels illustrating the work of Friends in various parts of Europe.

The first of a series of tours to interesting projects in Washington, planned for students at the International House, took a group to Green belt, the recently completed resettlement community, on November 6. Afterwards we returned for tea and discussion with some experts from the Washington Housing Authority.

## SOME AUTUMN ACTIVITIES AT DES MOINES

The first Church Night Dinner of the year for Des Moines, Iowa, Friends came in October and the young people of the church served this first dinner and gave the program following. Friends felt honored in having President Edwin and Frances McGrew present at this time and as usual were appreciative of the splendid things he had to say. The pastor, Percy M. Thomas, on behalf of the meeting extended a welcome and spoke of the happiness of all in receiving back into our fellowship, Everett and Sylvia Davis, who had served as pastors at Ackworth for several years, and Ernest and Minnie Zelliott and family, who have recently returned from Denver, Colorado.

About seventy-five men and boys attended the Father and Son banquet held in the church the last of October.

For "Peace Observance Day" the Peace Committee were fortunate in being able to secure Marie Luise Moll, an Austrian Friend, to speak at the morning service on October 31. All spoke highly of the joy of having her present and of the helpfulness of her message. On November 7, the Temperance Committee had as guest, Dr. Albion King, dean of the Biblical Department of Cornell College. This temperance address was "different" but was most enlightening and timely for everyone.

In response to the appeal of Earl Kellogg made in the interest of Wm. Penn College, Des Moines Friends spoke their love for and confidence in the College and Earl Kellogg in a very substantial financial gift to the College. Earl and Blanche Kellogg, members of this meeting, are serving at present as financial agents for the college. Quite a substantial amount has been added to the "Revolving Student Loan Fund."

The young people are making a study of Stewardship in their Sabbath evening meeting. They are using Ralph Cushman's book on "Lessons in Stewardship" as the foundation of this study and use the panel discussion plan in conducting the meeting.



# Miscellaneous Book Suggestions in New Titles

## Successful Christian Living

Harry Emerson Fosdick

Known throughout the world as a writer, preacher and servant of the public, Dr. Fosdick wins further acclaim by this new book written in a style uniform with that of his preceding volumes of sermons. Undoubtedly one of the most powerful and popular preachers of the day, Dr. Fosdick deals in terms of contemporary problems of men and women. If you have none of Fosdick's books you'll be sure to want this one! If you have all of Fosdick's books, you'll be sure to want this one!

\$1.50

## The Art of Living

Norman Vincent Peale

Dr. Norman Vincent Peale, a man of wide experience and extensive travel, who is now pastor of the church drawing the largest Sunday night congregation in New York City, has drawn widely on his experiences with people in his book, "The Art of Living." The book needs no further explanation than the concluding sentence of the Preface in which Dr. Peale states, "This book is to give practical help to men and women everywhere in the greatest of all the arts, the art of living."

\$1.00

## The Peril of Modernizing Jesus

Dr. Henry J. Cadbury

In this book Dr. Cadbury gives the substance of lectures delivered at King's Chapel, Boston, in the spring of 1935. Dr. Cadbury feels that the modern world tends to anachronize the setting, mind and character of the life of Jesus. The text of the book in the words of the author is "not to give a rounded portrait of the historical Jesus but rather some hints for correcting our modern way of looking at him." Dr. Cadbury's book is scholarly and scientific and should aid in clarifying religious thinking.

\$2.00

## Family and Church

Lewis Joseph Sherrill

Christian belief and modern social science form the background for this book by Lewis Joseph Sherrill which deals with present day marriage and family life. Practical suggestions, too, are offered as to a workable program for unifying family life with the church program. At the beginning of the chapter, "The Church Helping the Family," Dr. Sherrill states, "If the family is the first school of religion, the church in turn should be a school for the family."

\$2.00

## Rule of the Road

Anne Byrd Payson

As a sequel to her book, "I follow the Road," in which she shared with the world her beautiful experience of becoming a Christian, this sympathetic and brilliant writer has added new words of cheer and hope in this book which tells the joys and sorrows of those who attempt to follow the devious pathways of "The Rule of the Road." In closing the author states, "We may yet attain the sweet and blessed country, where roads run level on blue heights, and where a soft and steady wind blows one Name in welcome from sea to shore, from hill and fertile plain."

\$1.50

## The Spiritual Life

Evelyn Underhill

In this new book Evelyn Underhill further strengthens her position as an eminent religious writer of today. According to the author the spiritual life is not the intense piety attributed only to saints but rather it is "the living heart of all religion." That life in all its aspects should be an integrated whole for, as she says in the chapter concerning the nature of the spiritual life, "Most of our conflicts and difficulties come from trying to deal with the spiritual aspects of our life separately; instead of realizing them as parts of one whole."

\$1.25

## Living Every Day

Joseph Fort Newton

No doubt you are already acquainted with the writings of Joseph Fort Newton, who, for several years, has conducted a daily column in many of the leading newspapers of the country. Selecting from these he offers a new title, "Living Every Day." This might well be termed a "day book" as there is a message of hope, cheer and inspiration for every day in the year. Those who have enjoyed his daily column or other of his books, "Things I Know in Religion," "The Angel in the Soul," "Altar Stairs," will find this stimulating and worth while.

\$1.90

## Growing Together in the Family

Leland Foster Wood

In this small book, Dr. Wood presents in very fine style a manual well suited to parent study groups. Such major problems as family relations, child training, and related subjects are outlined in brief with valuable suggestions for further study, and a bibliography for each problem considered. This book will be helpful to leaders and teachers, not in solving problems for parents, but in assisting them to greater competency in dealing with the problems involved in family life.

50 cents

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana



## OUR FRIENDLY FORUM

What readers are thinking  
on topics of timely interest

### A FEW COMMENTS ON THOSE ARABS

Editor, THE AMERICAN FRIEND:

I sit down in my comfortable study after early morning radio program and breakfast and remember "those Arabs." Ramallah has been a word of significance among Friends these seventy years. For that long, British and American Quakers, under the initial impulse given the schools over there by devoted Eli and Sibyl Jones of New England Yearly Meeting and everywhere, have maintained their precious mission to that village and to the district for miles around. And after all these years we read of them in the public press as "those Arabs." In a sense, yes, but they are the same people, 4,000 native Christians in Ramallah and many more in the villages nearby, as well as many more thousands of Moslems, all of the same Palestinian race which is substantially the modern descendant of the ancient Canaanites. We have tried to help them to be good citizens of their own country. And now, one of my young Friends from the Monthly Meeting in Ramallah has arrived in America. He is a graduate of our Boys' School and has helped me on every one of my recent archaeological expeditions. He reports that Ramallah and the region about are peaceful and law-abiding, quite normal except for the economic stringency which naturally results from a disturbed country torn with strife since the inauguration of the Balfour Zionist experiment of the last twenty years.

There are comparatively few terrorists among the Arabs and the Jews who keep things stirred up, and about three or four times as many Arabs have died as Jews, recently, since the mischievous partition scheme was suggested. There are more than three times as many so-called "Arabs" as Jews in Palestine today, even after twenty years of forcible immigration of European Jews. Now how many of these facts do you read in your papers?

The Palestinians are no more Arabs, because they speak the Arabic language, than our Negroes are English because they speak English. And Palestinians have owned Palestine essentially these 1800 years and it is rather late in the centuries to think of dispossessing them. They are mainly farmers, loving their land and country as only farmers can.

Our mission among them has been successful and is only temporarily embarrassed. Our State Department at Washington spoke comfortingly to prevent the British from taking over our school buildings for military purposes. The native people backed up our claim that the buildings were needed for school purposes by sending their children, scores of them. We need an all-round utility building for extra class-rooms, assembly centre, and other uses. We have found out how to put two boys on a single seat and even in the window-sills as seats. But that is not right. My first pupil in the Boys' School when it opened in 1901 is now in this country representing plain facts about Palestine. He is Dr. Khalil Abdullah Totah and is at Susan Dewees' home with his family, 633 Walnut Lane, Haverford, Pennsylvania.

ELIHU GRANT.

111 West North Street,  
Stamford, Conn.

### THE PRIESTHOOD OF PHINEHAS

Editor, THE AMERICAN FRIEND:

One day when I was reading the Bible, I thought I had made a wonderful discovery, which was of some satisfaction to me and I thought it would not be right for me to keep it to myself. It may be of interest to other readers of THE AMERICAN FRIEND.

Reading in the fourth book of Moses called Numbers, I came to a place where it told of Phinehas, the grandson of Aaron, the priest, doing something which pleased the Lord and the Lord told Moses about it: "And the Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." (Numbers 25: 10-13.)

After I read those four verses, the thought came to me that in order to make that come true it would be necessary to bring Jesus into the picture. In order to do that, I read the first chapter of Luke. There I found that Elisabeth, the mother of John the Baptist,

was a descendant of Aaron, the priest; and Mary, the mother of Jesus was a cousin of Elisabeth. Therefore, I took it for granted that Mary could be a descendant of Phinehas, and if so, then Jesus would be a descendant of him. The New Testament writers told us very little about Mary, the mother of Jesus. We have to take what little they did tell us and figure out as best we can. We have good reason to believe that she was of the tribe of Judah and a descendant of King David. She could be of the tribe of Judah and also be a descendant of Phinehas.

A descendant of Phinehas, a man named Jehozadak, went into captivity when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar. They were to be in captivity in Babylon for seventy years. Ezra, the scribe and priest who took a company from Babylon and went to Jerusalem, was a brother of the man that was taken to Babylon, and one other descendant of Phinehas went with him. I suppose the descendants of those two men were priests down to the time of Jesus, and when Jesus was sacrificed for the whole human family, "the veil of the temple was rent in twain" and the old order of the priesthood was done away and Jesus became a Great High Priest. Thus is the priesthood of Phinehas being carried down through the ages through Jesus.

J. M. BEALS.

Earlham, Iowa.

### ON A SABBATH PILGRIMAGE TO WABASH

On the morning of Armistice Sunday the Editor and his wife drove one hundred miles north from Richmond to be with Friends at Wabash in the morning service. It was a perfect autumn day, its brilliance softened just enough by the slight haze of Indian Summer to give an ethereal atmosphere to the scene. What a contrast the quiet peace and ineffable loveliness of the landscape offered to the turmoil and strife in the world on this anniversary of the day which was thought to bring peace!

The meetinghouse is located in South Wabash, and is substantial and commodious. We trust that the meeting will always be characterized by the solidity and strength which its meetinghouse suggests. Clyde and Lenna Watson have been in pastoral charge for the past four years and their warm friendliness seems to permeate the meeting and community.

It was in Wabash that Levi T. Pennington turned from newspaper man to preacher, and Wabash Meeting is the scene of his early if not his first pastoral work. We found that he is a tradition among Friends there, and a very



live tradition he proves on his occasional home-coming visits. He and Rebecca Pennington stopped off at Wabash on their way back to Oregon after attending the World Conference of Friends.

As readers have learned, we find it very intriguing in traveling over Quakerdom to see how certain family names are predominantly associated with given meetings and communities. Wabash certainly gives demonstration of this in its fine collection of Stouffers. We are sure that half the Friends we met bear that charmed name, and we are happy to find the name so well represented on our subscription list. In fact, Wabash Friends to an encouraging degree are readers of their church paper, and for this we give much credit to the lively interest and cooperation of Clyde Watson, backed up of course by others in the meeting.

Of course we always look for Earlhamites in a meeting, and among those found on this occasion were Lawrence and Martha Mills Stanley, Karl Elliot, and Nathan F. Gilbert—the latter an Earlhamite in his own name, and as the father of two Earlhamites. We called at the home of another, LeRoy Dennis, a special friend of our college days—and did we get told by him and his wife for not giving them notice of our coming to Wabash!

We were dinner guests of Arthur and Anna Hale and their son William. These Friends we had never met before, but we had scarcely crossed their threshold before feeling that we were knit together as long-time friends in the fellowship of common ties and interests. What was our pleased surprise to learn that many years ago Arthur and Anna Hale lived several months in our old home town of Newberg. That naturally served as a spring-board from which we plunged into a real visit which for us was all too short.

It was indeed a great day for us. Thanks Wabash Friends, we shall be glad to come again.

## VISITORS AT PENDLE HILL

Prince Hubertus zu Loewenstein, who made his first acquaintance with Friends through the Society's child-feeding work in Austria following the war, was a guest at tea on Monday, October 25, and discussed briefly the present situation of the Catholic Church in Germany.

Howard and Anna Brinton opened the doors of the spacious library at Upmeads to all Pendle Hill on October 25 for a Hallowe'en supper party. The long tables were gaily decorated, and loaded with a supper in which the pancakes baked in the open fireplace by the Director deserve special mention. Among

# For Faith Cabin Library



Last January we published an article, "A Light in the Cotton Fields," which set forth the remarkable work which a young white man, Willie Buffington, is carrying on as a character building work among southern Negroes. The project is widely known and acclaimed as the Faith Cabin Library, several units of which have been established in South Carolina. These libraries, built by local Negro citizens in the community, give educational stimulation and afford a community center for ambitious boys and girls—something new to rural Negroes in the South. The library program and all social activities are supervised by Negro school teachers.

All this work is directed by young Mr. Buffington, who initiated it, while he is working his way through Furman University. It has the hearty endorsement of the President and Dean of the University, who are on the Advisory Committee, as well as of religious and educational leaders far and wide. Articles descriptive of the work have appeared in various well known periodicals.

As a result of the aforementioned article in THE AMERICAN FRIEND, Willie Buffington has received an encouraging amount of magazines and books as requested. To remind Friends of this worthy cause, we are again calling attention to the Faith Cabin Library in the hope that many will respond. It seems particularly fitting that this appeal for good literature appear in this issue, so largely devoted to good books. In many a home there is a constant problem of disposing of magazines. Why not put them to this good use? Many of us also have good books which we have read—books which would be of interest and help to young people who do not have easy access to public libraries. Of course, it would be in order along with our Christmas shopping to buy a new book for the Cabin Library. All shipments should be made to Willie L. Buffington, 23 Thruston Street, Greenville, South Carolina. *Be sure that express or freight is prepaid.* And now for a pre-Christmas shower of books and magazines for Faith Cabin Library!

the guests were the Hirakawas of Japan.

Among other visitors during the month past, especially memorable were Muriel Lester of England, who talked to a group at tea about her experiences of community life, and Kees Boeke, head of a progressive school in Holland, who shared our group worship and later discussed with us two subjects: the Individual and the State, and, on another occasion, his plans for his school, which he is developing on the lines of a democratic children's community.

October's outside lecturers at Pendle Hill were: Herbert G. Wood and Robert Davis of England, Alfons Paquet of Germany, Henry J. Cadbury, A. J. Muste, and Brand Blanshard. The first two days of November brought J. Cuthbert Wigham, chairman of the Friends

Service Council, London, and Edward W. Evans.

Members of the Pendle Hill group are in turn going out as speakers on many occasions.

A second one-week institute for meeting workers will be held at Pendle Hill, January 2 to 9, 1938. The purpose will be to explore conditions necessary for the maintenance of vital meetings for worship and business and to help Friends prepare to take fuller responsibility for the life of our Society. Any interested Friend may enroll. The lecturers will include A. Ward Applegate of Wilmington, Ohio; Anna Cox Brinton and Howard H. Brinton; Bliss Forbush of Baltimore; Jesse Holmes, Rufus M. Jones. An inclusive fee of \$14 covers all necessary expenses. For details apply to Pendle Hill, Wallingford, Pennsylvania.



# QUAKERDOM AT LARGE

Alta Hoover, whom many readers will remember as having given service on our mission field in Jamaica, is spending the winter at Newberg, Oregon, where are located her son-in-law and daughter, Paul and Margaret Michener, and family.

\* \* \* \*

Paul K. Edwards, for some years at Fisk University and who has become an authority on the general subject of consumer capacity and characteristics of Negroes in this country, is now chairman of the Department of Marketing at Newark University. He and his family have affiliated with the Friends Meeting at Montclair.

\* \* \* \*

John Doan Furnas, son of William E. and Emma Furnas of Leesburg, Virginia, is Professor of Bible and Religious Education at Albany College, a Presbyterian institution at Albany, Oregon. His wife, Esther Hare Furnas, is a member of the Portland Symphony Orchestra and their home address is at Portland.

\* \* \* \*

Edgar L. Requa, in former years engaged in pastoral work, is now located at Baggs, Wyoming, where he has a position as Music Director, presumably in connection with the public schools. Along with his work he is doing some composition in the way of songs and writes that he also has in preparation an opera in which he and one of his students are collaborating.

\* \* \* \*

We read in the news notes of the magazine, *Science*, that D. Robert Yarnall, Clerk of Philadelphia Yearly Meeting, Arch Street, chief engineer of the Yarnall-Waring Company of Philadelphia, has been elected president of United Engineering Trustees, joint agency of the four founder societies of civil, mining and metallurgical, mechanical and electrical engineers.

\* \* \* \*

Just now, with the spotlight of the world turned upon Brazil, it is of peculiar interest to know that Setsuzo Sawada, the Japanese Ambassador to that country, is a Friend, a member of Japan Yearly Meeting. When quite a young man and a member of Gurney Binford's Bible class in Mito, he became a Christian and a Friend. As an indication of his mental acumen, Gurney tells us that even while an undergraduate, he took the very difficult government examination for public service, and was one of eleven out of seventy to pass

it. The Government allowed him to finish his university course when it immediately placed him. When the Crown Prince, now the Emperor, made a tour of Europe, Sawada was one of his nine traveling companions, six of whom were Christians. His diplomatic career has been brilliant. It was largely his marked success as negotiator of the rather recent economic agreement with India that was responsible for his appointment to the important ambassadorship in Brazil.

\* \* \* \*

Following her attendance of the Friends World Conference, Martha E. White made a trip to her old home at Whittier, California, and after visiting the home folks and other western relatives and friends, and after spending a few days in Richmond, has returned to her work in our Mission in Jamaica. Martha White is finely following on in the train of the splendid Christian womanhood that has long represented Friends in that country.

\* \* \* \*

In the October issue of *Nature Magazine* appeared an article on the white sands of New Mexico by Fred W. Emerson, head of the Biology Department of New Mexico Normal University at Las Vegas. He is now hard at work on a Botany text book. The Emerson daughters, Grace and Olive, are studying at home this year and the former appeared on November 10 in a junior voice recital, given under the auspices of the Department of Music.

\* \* \* \*

Following a successful administration of twelve years at Lincoln School for Girls at Providence, Rhode Island, Frances E. Wheeler has resigned, and will

retire from her position July 1, next. Before becoming Principal of Lincoln, which has steadily prospered under her leadership, Frances Wheeler was a teacher at Moses Brown School. She will be succeeded by Amy L. Phillips, now head of Friends Community School at West Chester, Pennsylvania.

\* \* \* \*

Within the year, the medical profession of Baltimore Friends, and of Homewood Meeting have suffered heavily in the loss of three distinguished members of the large Winslow family. As already reported by us, Dr. Randolph Winslow died February 27 at the age of eighty-five years, his brother Dr. John R. Winslow on June 26, aged seventy-one, and on October 7, as reported in this issue, Dr. Nathan Winslow, son of the former, aged fifty-eight, following an automobile accident.

\* \* \* \*

Professor Elihu Grant who will retire from active teaching after 1938 to devote himself to Oriental studies has been appointed annual Professor at Baghdad, Iraq, by the American School of Oriental Research. He has founded a small museum at Haverford College of antiquities excavated at Old Beth She-mesh, (see 1st Samuel VI) Palestine. Elihu and Almy Chase Grant are officially resident at Stamford, Connecticut.

\* \* \* \*

Arnold B. and Lois S. Vaught, who have been in the homeland on furlough for some months, sailed this week on the *Queen Mary* for England. It is uncertain at present just when they can resume their work in West China under the auspices of the Friends Service Council of London and Dublin Yearly Meetings. Arnold Vaught writes that they will probably return to China either next Spring or the following Autumn. Until that time, their address will be Friends House, Euston Road, London, N. W. 1, England.

\* \* \* \*

Following the World Conference, our Japanese Friends, Seiju and Umeko Hirakawa, spent some time visiting Friends in the East, but are now gradually making their way westward to the Pacific Coast, preparatory to sailing for Japan. Their presence in Richmond, November 15 to 18, gave Friends here a welcome opportunity to know them. One afternoon they had tea with the Central Offices staff when Seiju Hirakawa talked to us through Gurney Binford as interpreter. They were also

## Christmas Suggestion

When making up your gift list, remember your church paper—and some Friend who is not getting it. You may know a non-resident Friend, without contact with a Friends Meeting, who would appreciate the paper; or there may be a resident member and friend whom you would like to remember in this way.

### This Is Our Offer

The regular subscription price is one dollar and a half. For two dollars and a half you may send in your own renewal and one gift subscription. Think it over.

**The American Friend**  
Richmond, Indiana



guests of Earlham College, where our Friend spoke before the International Relations Forum. There is a delightful romance in the lives of these friends from Japan—the story of how a farmer's son went to the city (Mito) where he met a daughter of the proud Samurai and won her for his wife. She in turn, a Christian and a Friend, won him to her faith, and as Clerk of Japan Yearly Meeting, and its Executive Secretary, he has long been the accepted leader among Japanese Friends. Not only that, but he is a member of the Executive Committee of the National Christian Council of Japan, and is active in other ways in the Christian and educational life of his country. \* \* \* \*

A series of autobiographical sketches is running in the *Atlantic Monthly*, beginning in the October number, that is especially interesting to Friends. "Boyhood and Youth" is the subject, and the author is Logan Pearsall Smith, a scion of Philadelphia Quakerism, who has apparently traveled rather widely from his old haunts and Quaker mores in attitude as well as in distance. For some years he has been in residence in England. Particular interest attaches to his rehearsal from the fact that he is the son of Robert Pearsall and Hannah Whitall Smith, who were notable evangelists in their day. The first installment presents a vivid rehearsal of the family experiences in England when the Smiths reached the heyday of their evangelistic career. In the second installment the author tells of his school and college days at Penn Charter, and Haverford, of his gradual and increasing interest in letters, and recounts vividly the family connection and association with Walt Whitman. Even apart from the content of the autobiographical chronicles, they are worth the reading because of their exquisite literary form, Logan Pearsall Smith being rather widely accredited as one of the three greatest living stylists in English prose.

## MUSIC HATH NEW CHARMS AT NEW CASTLE

New Castle, Indiana, Friends have been enjoying some occasions of more than ordinary interest and inspiration.

An Everett Orgatrof, an electric organ with all the traditional features of a pipe organ, has recently been installed in the church. The joy and gratitude occasioned by this improvement is of special satisfaction in that the organ and some changes incident to its installation have been paid for and there is no debt to mar the harmony of its full and resonant tones. On November 7, in the morning meeting, the organ was dedicated in a fitting service, participated in by the pastor, Robert E.

Cope, on behalf of the Organ Committee, by Isadore W. Kirk, Clerk of the Monthly Meeting, and the congregation as a whole. In the afternoon an organ recital was given by Malcomb Doughty, organist of the Friends Church of Muncie, who rendered a beautiful program. He was ably assisted by a chorus from the Muncie Friends. Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, gave a very appropriate talk, discussing the importance of music in the old Hebrew service and the place of music in a Friends meeting of today.

On October 15, the Elizabeth Fry class served a chili supper to the Sunday School Committee and all teachers and officers of the Sunday School. After the supper, William J. Sayers, Field Secretary of the Friends Publication Board, gave an inspiring talk which was followed by an interesting round-table discussion, to which Flora Sayers made helpful contribution. Every one was made to realize the worth and the possibilities of Sunday School endeavor and was encouraged to put forth his best effort.

## BRUCE HADLEY AT FIRST FRIENDS, RICHMOND

A hearty welcome awaited Bruce and Hannah Hadley in Richmond when, immediately following the sessions of Baltimore Yearly Meeting, they arrived to take up the work at First Friends Church. Sunday, November 7, was a big welcome and get-together day in the meeting, with the meetinghouse well filled to greet the new pastor and wife and to hear his initial message, a pleasingly informal one of the heart to heart kind. He is taking up his responsibilities vigorously, while getting acquainted with his new field. On Friday evening, November 19, a dinner and more formal welcome were given the Hadleys, preceded by a half hour of organ music. Bruce Hadley responded to words of welcome spoken by John H. Johnson on behalf of the meeting, and by Rema Allen on behalf of the Bible School.

Friends of Richmond are rejoicing over the fact that the heavy indebtedness of about forty-one thousand dollars which the congregation has carried since the rebuilding of the large meetinghouse several years ago, has recently been practically liquidated. This was made possible, first, through a bequest made by Ada and Flora Hadley, who were members, leaving a balance of approximately fifteen thousand dollars. This balance has been subscribed by members of the meeting. News of this achievement is obviously of interest to Indiana Yearly Meeting and to the Five Years Meeting as well as to Richmond Friends.

## NEWS OF OUR MEETINGS

On October 17, dedication services were held at Salem Meeting near Liberty, Indiana, for the new addition to the meetinghouse. A kitchen which runs the length of the main Sunday School room has been completed and furnished. The funds for materials came from a bequest from the estate of Edward and Alpha Gardner and the labor was donated by members and friends of Salem Meeting. The building was done under the very able supervision of the pastor, Elmer Portis. In the morning service, the sermon was preached by William J. Sayers, who spoke to a meetinghouse full to overflowing. In the afternoon, the services were in charge of J. Elliott Janney who introduced the speakers. Ancil E. Ratliff gave a very moving account of the lives and labors of Edward and Alpha Gardner at Fairmount Academy, while Aaron Napier brought back many childhood memories of these Friends in their home community of Salem. The dinner which was prepared in the new kitchen was turned into a real spiritual communion service in memory of the Friends who had bequeathed the gift to the Meeting. This addition to the Salem Meetinghouse, built in loving memory of these Friends whose lives were spent in going about doing good, will ever be a symbol of the affection for Edward and Alpha Gardner. \* \* \* \*

Nathan and Ruth Whittlesey, pastors of the Inglewood Community Church in California, report that fifteen of their group have made confession of Christ within the year or thereabouts. An active Christian Endeavor Society is led by Wellington Whittlesey. \* \* \* \*

John and Martha Hadley, who have been at Union, Iowa, Meeting, have assumed the pastoral leadership of the meeting at Greenville, Iowa. \* \* \* \*

Chester B. McKean, who was pastor at Mooreland, Indiana, for some years and later at St. Marys, Ohio, has gone as pastor to the Traverse City Meeting in Michigan in Indiana Yearly Meeting. \* \* \* \*

Rally Day and Homecoming were observed by the Lewisville, Indiana, Friends on November 7. The morning service opened with exercises by the primary classes and a missionary program under the direction of May Showalter, missionary superintendent. The sermon of the morning was given by the pastor, Kenneth Pickering. At noon a bountiful basket dinner was served, after which the services opened with several musical numbers and addresses were given by Truman Kenworthy and Daisy Barr. The special numbers by



the Junior Choir were greatly appreciated.

\* \* \* \*

Fred E. and Mary Smith are now pleasantly located in the parsonage at West Milton, Ohio, and are happy to be in active service again. On the eve of their removal from Spiceland, the Friends of that old Quaker meeting gave ample evidence of their appreciation of the departing Friends. The Ladies Household Circle, of which Mary Smith has been president for several years, presented her with a gift at a formal reception in her honor, while Fred Smith was similarly honored by the Keystone Bible School class which he has taught for eight years.

\* \* \* \*

The annual Missionary Conference of Bear Creek, Iowa, Quarterly Meeting was held at the Bear Creek Church, October 12, with good attendance. Representatives were present from Des Moines, Earlham, Stuart, Canby and Paton. The morning program consisted of devotionals, readings, missionary story, a playlet and an excellent talk on Peace by Minnie Zelliot. Following the basket dinner, Clara Ford gave a very inspiring address on the background of her work in Africa.

\* \* \* \*

Carmel, Indiana, Meeting has just completed a splendid week of fellowship, inspiration and instruction. Carmel's Harvest Rally week has been sponsored by the various committees of the church working in conjunction with the pastor, Donald Spittler. The committees were especially fortunate in the speakers that they were able to secure. Fredric E. Carter spoke on the opening Sunday night. Other speakers of the week were: William J. Sayers, speaking for the Sunday School Committee; Stewardship was the subject of William Cleaver's address, and Rachel Johnson spoke in behalf of Missions; Dr. Hamlin, a noted temperance lecturer, spoke on Friday night; the Literature and Peace Committee digressed from the seemingly established order of lectures and presented a peace pageant, "The Tranquil Life." The Music Committee was very delightfully aided in its work of embellishing the various programs by an electric organ placed in the church for use throughout Rally Week.

\* \* \* \*

The ministers of Oregon Yearly Meeting gathered in conference at Greenleaf, Idaho, on October 26 to 31. Moses T. Mendenhall of East Whittier, California, was the visiting speaker and his service was greatly appreciated. At the morning sessions he gave heart to heart talks to the ministers out of the wealth of his personal experience and in the evening preached at evangelistic

services which were open to the public. Papers presented during the conference by a number of ministers were of a high spiritual tone and full of practical suggestions. Altogether it was a time of rich fellowship, and some of the pastors who drove eight hundred miles to attend the conference, felt well repaid for attending.

\* \* \* \*

Under the auspices of the local Friends meeting, John Carrara, an evangelist from New York, recently conducted a fortnight's evangelistic campaign in Indianola, Iowa. Reports submitted by the pastor, Glenwood L. Stanley, indicate that the community was deeply stirred. Attendance steadily grew until the closing service when it was estimated that 1100 people were present. It was said that one hundred people had taken a definite Christian stand. Since the conclusion of the special meetings, Glenwood Stanley has been conducting a personal worker's Bible class with forty faithful members attending. It is expected that there will be several accessions to the church.

\* \* \* \*

Leanah Hobson Williams, now resident at Crawfordsville, Indiana, R. F. D. 1, continues to be active in the ministry, serving the meeting of Farmers Institute not far from Lafayette, Indiana, as pastor. On Sunday, November 14, she preached at Sugar Plain Meeting near Thorntown.

\* \* \* \*

The young people of the Plainfield, Indiana, Meeting put on a most interesting and instructive program November 10 at the regular Wednesday night meeting for worship, entitled, "A Sermon in Living Pictures." The stories were taken from the book of Esther and the originality and earnestness in presenting them, combined with the varied costumes and scenes of a suitable religious nature, made the portrayal very realistic.

\* \* \* \*

Murray S. Kenworthy, formerly pastor at Amboy, and who is serving as Acting Administrative Secretary of the American Friends Board of Missions in the absence of Merle Davis, has accepted the pastorate at Carthage, Indiana, whither he and Violet Kenworthy have moved. Murray has one misgiving at Carthage—he feels there is a much larger lawn at the parsonage than his wife can keep mowed.

\* \* \* \*

Economy, Indiana, Friends held their second church night supper on the evening of November 10. There was a good attendance and the program was a combined exercise on Thanksgiving and peace, since it came on Armistice Day. . . . We appreciated the visit of

Charles Vincent of Jamaica that same week. His explanations of the pictures shown added much of interest in the splendid work of our missionaries in that island. . . . On October 31, a splendid address to the Bible School on Temperance was given by Elmer Jordan. He stressed the necessity of avoiding the first drink. . . . On November 7, Seward Beard spoke to the Bible School in a telling way on peace.

## AMONG OUR QUARTERLY MEETINGS

Winneskiek Quarterly Meeting was held at Valton, Wisconsin, October 29-31, with all the representatives except one present from different Monthly Meetings in the Quarter. The meeting on Ministry and Oversight was held Saturday morning. Alvin Hoskins, pastor at Hesper, Iowa, brought the message in the worship hour. In the Young People's meeting Saturday evening, the Valton orchestra played, the Quaker Valley Male Quartet of Chicago, made up of former Valton boys, sang several selections and Clara Ford, a missionary from Africa, was the speaker. On Sunday morning Richard R. Newby, General Superintendent, brought to a large audience the message, "He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God." On Sunday afternoon an open meeting was held with prayer, testimony and singing offered as the spirit led. Clara Ford again told of some of her experiences. A very impressive and appealing message was brought in the evening by the evangelist, Inez Batchelor. The Quarterly Meeting Superintendent, Orin Hutchins and his wife, Oshea, of Sawyer, Wisconsin, were in attendance and were a great help and inspiration. The Valton church has just been remodeled and redecorated and dinner was served in the basement on both Saturday and Sunday. A deep note of appreciation is extended to the pastor, Leslie McCargar, and his wife and to others of the Valton Meeting who contributed to making the meeting a success.

\* \* \* \*

Good attendance was had at the Springdale Quarterly Meeting held at Buffalo, Iowa, November 6 and 7. Richard K. Newby was in attendance and brought an inspiring morning message, stressing brotherhood and fellowship. George Evans followed with convincing remarks on individual responsibility. Peace, the central subject for this meeting, was presented in a short paper by Adah Millet, with a general discussion following, the prevalent opinion being that no good was accomplished by participation in the last war and no enthusiasm shown for another one. On



Sunday afternoon, the Young People of the Quarter, under the leadership of Orval Dillon, presented a program at the Buffalo Church. Devotions were in charge of Celia Thieker, a solo offered by William Hartnett, a group of instrumental selections by the Buffalo orchestra and an address on "Peace" by the pastor of the Davenport Presbyterian Church.

\* \* \* \*

Van Wert Quarterly Meeting (Indiana Yearly Meeting) met at Friends Chapel, Rockford, Ohio, for its October session. The attendance was large throughout the day, and the meetings inspirational and instructive. Stella Foxworthy, of St. Marys, gave the morning message to ministers and church officers. The public services began at ten-thirty, with Francis E. Runnion, the Quarterly Meeting Superintendent, presiding. Milo S. Hinckle, the new Executive Secretary of Indiana Yearly Meeting, was presented and spoke briefly, radiating encouragement and helpfulness. He in turn presented Charles S. Vincent, an East Indian of Jamaica, who gave a graphic word picture of the work in Jamaica from the time of George Fox's visit to the Island in the seventeenth century, to the present time. A bountiful cafeteria dinner was served and Milo Hinckle was the noon-time speaker. The afternoon program had as guest-speaker, Homer G. Biddlecum, Charlottesville, Indiana, who delivered the annual address on "Prohibition and Public Morals."

\* \* \* \*

Greenville Quarterly Meeting convened at Arnolds Park, Iowa, September 25, with a fair attendance from both meetings. The Ministry and Oversight session was very helpful, "Remember" being the theme of the hour. Many short, soul-stirring thoughts were expressed and prayer offered. This was followed by an inspiring sermon given by Paul Hadley, pastor of Arnolds Park Monthly Meeting. A dinner and social hour were enjoyed in the church basement and this was followed by the business session. An exceptionally good talk on "Peace" was presented by a member of the Arnolds Park Monthly Meeting. . . . On October 15, the annual Young People's Rally of Greenville Quarterly Meeting was held at Arnold's Park. A splendid group from Greenville came and participated. Plates were set at the banquet for ninety-two. Since Greenville Quarterly Meeting is composed of only two meetings and has a total membership of not more than two hundred, this gathering was a real achievement. Group games were enjoyed before the banquet, after which a toast program was given, interspersed with community singing. After the banquet the young people were given an

able message by the pastor of the First Church of Christ in Spencer, Iowa.

\* \* \* \*

Western Quarterly Meeting in North Carolina was held November 13 at Providence, with a brave array of pastors, including Murray Johnson, the Field Secretary, on the facing seat. Among these also were Robert O. Crow from Contentnea and Howard W. Cope from the New Garden Quarter. The one "foreign" visitor was Jeanette Hadley, Editor of the Bible School publications of the Five Years Meeting. Howard Cope brought a timely message on the importance of right living, both as related to personal conduct and to the problems about us.

Following the Quarterly Meeting dinner, the business session was held with two women Friends, Alice Lindley and Abbie Stanley Hodgkin, at the Clerks' desk. Informing reports were given on the spiritual conditions in the various local meetings. Spring Meeting reported that a meeting for worship is held every Sunday whether the pastor is present or not. In Graham Meeting young people and children are converted at the regular services. The Bible School report showed an enrollment of 1332 in the Quarter. Some of the activities have been—daily vacation Bible school, singing schools, contests, special programs and socials. The Evangelistic Committee reported seven revivals, fifty-five converts and thirty-eight accessions. The Missionary Committee reported that pictures of work in Africa, the Tennessee mountains and among the Indians have been shown in several meetings. The concern was voiced that more attention should be given to membership and if members move out of the community, they should be put under the watchful care of the meeting to which they move.

\* \* \* \*

Bear Creek, Iowa, Quarterly Meeting was held at Des Moines First Friends on November 13 and 14. Herbert Huffman, pastor of College Avenue Meeting at Oskaloosa, was present at the Saturday morning service and gave an inspiring message on the personality of Jesus. He used several instances in the ministry of Jesus and in the work of the early Church which bore testimony to the greatness of his personality and of its transforming power in the lives of people and of its winning power in the lives of those thus transformed. He said people today "would see Jesus" and that only in the transforming, energizing and guiding power of this personality in the hearts and lives of men, functioning in their fellowship with their fellow-men and in meeting world problems, would the world find peace and relief. He spoke convincingly that people need and hunger to see Jesus

in the preaching of the ministers of today.

Richard Newby, Yearly Meeting Superintendent, was present and gave inspiration to the services and much direction to our thought. The Quarterly Meeting has a well organized Executive Committee and they have a well planned program of work outlined for the year. One thing is the organization of a Junior Quarterly Meeting, and other developments will be reported later.

The young people of Des Moines Meeting served lunch to the other young people of the Quarter on Sabbath evening and had them as guests in the Christian Endeavor meeting. The Young People of Bear Creek gave the splendid Peace play, "Peace I Give Unto You." This was well given and reflected much credit to the ability of Pauline Craven Comley as a director.

## BIRTHS

HADLEY—To J. Paul and Fleda Hadley, Arnolds Park, Iowa, June 17, 1937, a daughter, Clara Lee.

HAMM—In Pasadena, California, September 19, 1937, to Edwin and Catharine Wollam Hamm, a son, Edwin Robert.

MANIS—To Cecil and Lucile Hester Manis, Delphi, Indiana, October 18, 1937, a daughter, Sylvia.

MORRIS—To John V. and Frieda M. Morris, Lynn, Massachusetts, October 30, 1937, a daughter Anne.

NICKELL—On October 23, 1937, at Muncie, Indiana, to J. Frank and Glenna Baldwin Nickell, a son, Ted Douglas.

TERRELL—At New Vienna, Ohio, October 10, 1937, to Paul and Elizabeth Wical Terrell, a daughter, Janet Celeste.

WILSON—To Robert and Eleanor Wilson, Woonsocket, Rhode Island, October 7, 1937, a daughter, Constance Maralyn.

## DEATHS

DONILOFF—At Seattle, Washington, October 24, 1937, Florence Lough Doniloff, aged 33 years, wife of Karl Doniloff. During her childhood she joined the Seattle Friends memorial church. Her cheerful disposition and fine Christian character won for her many friends, and her life was a living example of faith as she repeated these words to the last: "The Lord is my shepherd." Beside the husband, an infant daughter survives. Funeral services were conducted by D. Reeves Shinn.

HEAVILIN—At his home in Marion, Indiana, on October 16, 1937, George S. Heavilin, son of Jacob and Elizabeth Heavilin, aged 77 years. He was one of the charter members of South Marion Monthly Meeting. He served his Meeting in the capacity of trustee several years, and at the time of his death was an overseer. He is survived by his widow, one son, and three daughters. Funeral services were conducted by Harry M. Kreider.

HENDERSON—At his home near Arnolds Park, Iowa, October 17, 1937, Frank Henderson, aged eighty-five years. He was a faithful member of the Arnolds Park Friends Church for more than forty years.

SYMONS—L. J. Symons, age 74, a



## WESTTOWN SCHOOL

College Preparatory Boarding School  
maintained since 1799 by Philadelphia  
Yearly Meeting of Friends (Arch St.)

For Boys and Girls—Founded 1799

Three programs of studies meet the individual needs and abilities of pupils who wish:

- to stress language study in preparation for arts courses in college.
- to learn all they can about the field of science.
- to take advantage of the special facilities for agriculture and home economics in addition to maximum work in the social studies.

Art, music, oral expression, and manual training may be elected in all three programs. For further information about the curriculum or other phases of school life—Write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

birthright member of the Poplar Ridge Meeting, at his home near Carmel, Indiana, October 4, 1937. Death resulted from an interurban accident. Being vitally interested in the Society of Friends, he was a leader in the Poplar Ridge Meeting until it was discontinued, when he moved his membership to the Carmel Meeting. Donald Spitzer, his pastor, officiated at the funeral. He is survived by his widow, Sara E. Symons, two daughters, Mary E. Symons and Mrs. N. G. Crawford, and one son, J. M. Symons.

WINSLOW—At a Richmond, Virginia, hospital on October 7, 1937, as a result of an automobile accident, Dr. Nathan Winslow of Baltimore, age fifty-eight years. He was the son of Dr. Randolph and Rebecca L. Winslow, the former having died the preceding February. The untimely passing of Dr. Nathan Winslow deprives Baltimore of one of its most useful citizens. He was surgeon-in-chief of the Maryland School for Boys, a member of the staff of the University and city hospitals, was editor of *Hospital Bulletin*, the medical publication of the University of Maryland, was author of numerous articles widely published in his field, and was a

### WANTED

Young married Friend to work on dairy and fruit farm with opportunity in time to become manager. Should have some farm experience, and preferably agricultural education. Must be strong and healthy and have some mechanical ability. Address H. L. Underhill, Strawberry Hill Farm, Poughkeepsie, N. Y.

### CHURCH MUSIC AND PROGRAM MATERIAL

Write for FREE catalog, which contains specimen pages and interesting descriptions of CHRISTMAS and other special day and general publications.

GEO. F. ROSCHE & CO.

704-387 W. Madison St. Chicago, Ill.

### WHERE TO STAY IN PARIS

Mme. Melon-Hollard and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e (opposite Luxembourg) receive paying guests. Very moderate prices.

### THE FARM HOUSE, WESTTOWN

An old-fashioned Country Inn in Chester County, Pennsylvania, twenty-five miles from Philadelphia. Excellent food. Rooms with private baths or having hot and cold running water.

Attractive Rates. Mary B. Hoffman, Manager. Telephone: Westtown 2171

member of several medical societies and associations. He is survived by his widow, Margaret Kable Massey Winslow, by his mother and by three sisters and eight brothers. Funeral services were held at Homewood Meetinghouse on Sunday, October 10.

WOOD—At Oakland, California, October 23, 1937, Lucile K. Wood. She is survived by her husband, H. Ross Wood, one son and three daughters, her father and three sisters. She was a birthright Friend and has always been interested in church and community progress. Funeral services were conducted at Mountain View Cemetery, Oakland, California, by her pastor, Merrill M. Coffin, assisted by Joseph Conard.

### LOCAL MEETING DIRECTORY

#### CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting, South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, Pastor, 125 East University Ave.

#### DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:00 a.m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Valjejo St., Phone Gallup 8138W.

## The American Friend

Authorized by the Five Years Meeting  
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD  
101 South 8th Street, Richmond, Indiana

### PERSONNEL OF THE BOARD

#### BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana  
Chairman of Council and Board  
Jesse O. Parshall.....Richmond, Indiana  
Secretary of Council and Board  
E. Harrison Scott.....Richmond, Indiana  
Treasurer of Council and Board

#### EDITORIAL COUNCIL

Albert L. Copeland..... Mooresville, Indiana  
Chairman  
J. Hoge Hicks.....Richmond, Virginia  
Tom A. Sykes.....High Point, North Carolina  
Walter C. Woodward, Ex-Officio, Richmond, Ind.  
Secretary

Subscription Price \$1.50 per Year  
Foreign, 50 Cents Extra

Make all checks and money orders payable to  
Business Department  
THE AMERICAN FRIEND  
Richmond, Indiana

Address all correspondence having to do with the  
Editorial management of the paper to  
EDITOR AMERICAN FRIEND  
Richmond, Indiana

Advertising rates given on application  
Address Business Department

#### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m. Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

#### KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

#### MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a.m. Meeting for Worship at 10:30 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

#### NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

#### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

#### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER  
EST. 1693

**GEORGE** COLLEGE  
**SCHOOL** PREPARATORY

### HOBBIES AT GEORGE SCHOOL

One of the great Quaker contributions to education, the recognition of values beyond book-learning, is developed at George School in the encouragement given to boys and girls to use leisure time in useful ways.

In school hours classes in journalism, dramatics, woodwork, art, sewing, and music under the leadership of competent and enthusiastic teachers often prove the basis of lasting hobbies.

Outside of school hours, participation in the orchestras, in the mixed chorus, in play production, in the camera or chess clubs, in the groups doing arts and crafts carry on the interests started in class. Girls in the Social Guild find practical work in the community.

At George School boys and girls often find hobbies which continue in interest for them throughout their lives.

For information about the course of study, tuition rate, scholarships, etc., address:

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.